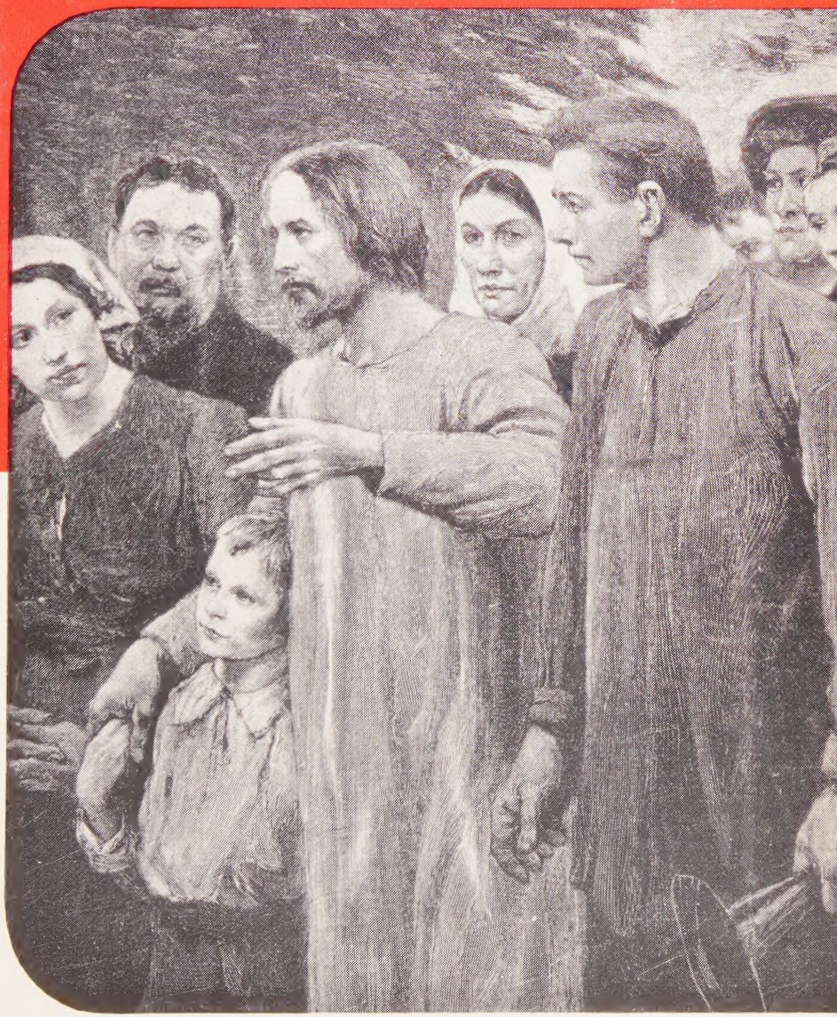
The LUTHERAN



"If any man would come after me, let him . . . take up his cross and follow me"

Vol. 33, No. 21

FEBRUARY 21, 1951

5 CENTS

He Can Have Half

I WAS AT THE railroad station to make sure that sponsor Sibul meet DP Novak arriving on the train from Chicago.

Sibul proved to be a fine-looking Estonian, former DP who had worked on a farm near Fresno, then secured a civil engineering fellowship at the University of California. As soon as he was settled he sent an assurance for his friend. He stated his reason simply:

"We roomed together at the university in Germany. He was a good friend. We shared whatever we had. (I thought of DP student rations and knew what that meant.)

"As soon as I could I sent for my friend. We will make out. I don't have much—but he can have half."

A few moments later the train arrived and a smiling Ukranian fellow was reunited with his sponsor-friend. On my way to church I drove them to their home near the campus. Happily they walked across the street to their new home—two "new neighbors."

As I drove away I could hear his words . . . "He was a good friend . . . I sent for him . . . I don't have much—but he can have half."

—Ross Hidy

The LUTHERAN News Magazine of the United Lutheran Church in Americ

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylva
H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising

Change of Address and Renewal Orders
Send all changes of address and renewal orders to The LUTHERAN, 1228 Spruce Street, Philadelphia 7, Pa. On changes of address please include reprint of old address or an exact copy of that stenciled address, together with your new address.

Subscription Price, $2.50 a Year. Copyright, 1951, by United Lutheran Publication House Printed in U.
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3,

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Next Week: - - - - - THIS IS HOW CHURCHES ARE BORN

THE CHURCH IN THE NEWS

German church won't move

The German east zone was the only remaining corner of the Communist world where men could speak out loud and still stay out of prison. But only brave men took the risks of plain talk.

Communist officials had requested the Protestant Church in Brandenburg province to move its headquarters from the western sector of Berlin into the Soviet zone. At a four-day synod meeting this month, church leaders said they would not move. "The question is whether the church is governed by the church or by the state," explained Bishop Otto Dibelius.

Most of the money for church support comes from taxes collected by the government. Officials threatened to cut off this support if the church does not move its offices to Soviet-controlled territory.

Attempt to split church

Communist officials had tried to persuade or frighten east-zone Lutheran pastors into breaking loose from the church government led by Bishop Dibelius. Only a handful have responded.

At the Berlin synod meeting this month Bishop Dibelius described the efforts to organize groups of "progressive" pastors under pro-Communist leadership. He said the efforts have failed.

One government official, Dr. Karl Steinhoff, claimed recently that 350 clergymen "stand firm behind the (Communist) government" and will become leaders of an all-out attack against "reactionary" church officials in the Soviet Zone. Protestant church officers say that less than 1 per cent of the pastors are collaborating with communism. Most of these are persons suspended from the ministry for disciplinary reasons.

One of the progressives is Pastor Gerhard Kehnscherper, who was a member of the pro-Nazi German Christian movement under National Socialism. He is the preacher at morning services broadcast by the Communist-controlled Radio Berlin. It is predicted that a "People's Church" under his leadership will be established in the German east zone.

CHEY pledges exceed $7,000,000

By Feb. 10 the pledges for the Christian Higher Education Year appeal had reached $7,058,213, reported the Rev. Paul Valentiner, publicity director. Goal had been $6 million.

Besides 15 synods which had gone beyond 100 per cent of their quotas by October, the Indiana Synod, Ministerium of Pennsylvania, Mississippi Synod, Pacific Synod, and West Virginia Synod had now exceeded 100 per cent.

By Feb. 10 the cash paid on CHEY pledges amounted to $4,093,001, said Mr. Valentiner. (Amount reaching the ULC treasury in New York City by Jan. 20 had been $3,644,937). The Michigan Synod had paid $150,084 (quota, $48,000 . . . pledges, $173,984). Biggest sum had come from the Ministerium of Pennsylvania. It had paid $809,776 on pledges of $1,154,135 (quota, $1,152,000).

"This splendid continuing response from the synods will help meet the increased needs of our colleges and seminaries due to constantly rising building and administrative costs," said CHEY Appeal Director Rees Edgar Tulloss.

Report on refugees

Two men were telling the American people a simple story this month. They had circled the earth in January to in

ONE DAY'S FOOD SUPPLY
Dr. Fry inspects rice ration at refugee camp in Burma

vestigate the situation of the refugees in 13 countries. By radio and television during February they brought a vast audience their report of what they had seen.

Dr. Franklin Clark Fry and Mr. Albert Crews had talked with only a few of the 60 million people uprooted from their homes during and after World War II. But they had seen enough to know the problems of all refugees.

First problem is hunger, Dr. Fry told an NBC network audience on Feb. 9. In Hong Kong he had seen refugees rummaging in garbage cans . . . in Korea, weary old men too weak to walk . . . in Calcutta dim-eyed folk lined up for the food hand-out.

Next comes clothing. "Cold is a bitter, stubborn enemy," Dr. Fry said. Mr. Crews told of a hundred people living in a cave near Bethlehem. Winter nights are cold on the Judean hills. And a third problem is shelter, "not home, just something to keep rain off and snow out."

The result of undernourishment and exposure is illness, and constant danger of epidemic. Health is the fourth problem. In one night in a refugee camp in Pakistan 29 people had died—about average.

More than bread

Churchmen such as Dr. Fry and Mr. Crews know bread and shelter are not enough. Refugees need faith and hope, these reporters told the radio audience.

Churches have done their best to minister to the souls of the refugees, "who desperately need something to hold to." Voices of war orphans singing in a Sunday school in Japan were put on the NBC program by means of a recording Mr. Crews had made.

Among other problems of refugees are the need for employment, for they are eager to become self-supporting. And the need for home . . . "there are still millions who belong nowhere . . . Loneliness eats into a man's soul . . . He must feel that he belongs somewhere."

What can be done?

Governments of the lands where the refugees live have done 90 per cent of what has been done in keeping the homeless people alive. International agencies have given additional help, such as the IRO work for displaced persons in Germany.

Churches, with very limited funds for overseas relief, have not contributed vast amounts of food, clothing, and other supplies (although the total from America alone is well over $100 million). But what the churches give goes a long way, Dr. Fry told the radio audience.

"Gifts from individuals to individuals can do more than any others." These gifts help needy people to know that they have friends somewhere in the world who have not forgotten them.

During Lent most Protestant churches will collect funds for their overseas relief program.

Want wheat for India

Until the October harvests, more than 100 million people in India will risk starvation unless their nine-ounce ration of grain per day can be maintained. People of India are on the lowest-calorie diet in the world, except in some parts of China.

To save India from widespread starvation, there was talk in the U.S. Congress of a gift of 2 million tons of American wheat. It would cost about $180 million.

President Harry Truman and former President Herbert Hoover urged the U.S. Congress to make the big gift. This month the National Lutheran Council eagerly endorsed the proposal. It suggested tha presidents of the eight churches of the Council should urge pastors to write to President Truman and members of the Congress in favor of the gift to India.

From the National Council of the Churches this month came a strong plea to churchmen to support the proposed gift. "There is extreme danger that this tragic appeal in the name of humanity will go unheeded," said the Council. "We will have to think less about power politics and more about people."

Argument of the politicians against the gift is that Prime Minister Nehru of India has favored conciliation with the Chinese Communists, in opposition to the U.S. plan to oppose the Chinese with force.

Armies are not enough

Just as the Korean war got underway last summer, the World Council of Churches central committee had met in Toronto. It approved the United Nations campaign to resist aggression.

This month the Council's executive committee had been in session near Paris. "The effort of the United Nations to contain and resolve the conflict in Korea has thus far proved unsuccessful," the committee acknowledged. "Mankind has been brought once more to the brink of world war."

Churchmen knew that since the Korean conflict began there has been a big up

IT'S TIME NOW to make your 1951 contribution for Lutheran World Action. The World Action budget includes $850,000 for resettlement of refugees, $665,000 for aid to European churches and $650,000 for churches in Africa and Asia, $225,000 for Lutheran World Relief, $400,000 for ministry to men and women in U.S. armed forces.

surge everywhere in the race for bigger and better armies. "There are many different opinions," said the churchmen, "about the attitude of the Christian toward the use of arms." Dr. Martin Niemoeller had argued strenuously against rearming Germany. Bishop Otto Dibelius thought the Germans should be armed.

"It is an urgent Christian concern," said the churchmen, "that armaments, whatever their necessity, do not dominate the whole life of national and international society." There is a danger that "rearmament will itself drain the vigor out of social reconstruction . . . We must struggle that this shall not be the case."

Instead of putting all resources into armament, strong nations must use part of their strength in big-scale assistance to poor and weak nations. "All peoples in privileged countries, particularly Christians, must strive to enter sympathetically into the social demands of the needy . . . True peace and social justice must be the constant concern of all Christian men and of all churches."

Niemoeller tells Americans

"Russia believes she can win the non-Red countries to her side by taking advantage of their economic strife and bad social conditions," said Dr. Martin Niemoeller in Chicago this month. "The western world should not permit the Russians to do this. The West should do some propaganda work of its own."

There must be a fight with Russia, Dr. Niemoeller said, but it must be a peaceful fight.

With Dr. Niemoeller came his wife, after the U.S. State Department had made up its mind about giving her an entrance permit. She had once been a member of a Nazi-organized group, the German "air defense league." According to the McCarran law passed by the U.S. Congress last September, this would bar her from visiting the United States.

YOUNGSTERS BROUGHT MEDICINE

Children of Ascension Church, Baltimore, brought medical supplies to ship overseas

At home in Germany Dr. Niemoeller had last month, as usual, been the target of heavy criticism. Dr. Theophil Wurm, former bishop in Wurttemberg, said, "Pastor Niemoeller is a good evangelist, but his explosive effect is greater than his constructive power. He should be more careful in what he says. It is no pleasing sign that he is so much praised by the Soviet Zone papers."

In the Church of Hessen of which Dr. Niemoeller is president, he had been criticized for his "dictatorial attitude." He had transferred Pastor Kurt Goetze from St. Luke's Church in Giessen, against the "unanimous will of the parish." People of St. Luke's said that "half of all the pastors of the Church of Hessen no longer approve of the church management."

American squabble

The American churchman who could probably win a prize as the "most dictatorial" was Roman Catholic Cardinal Spellman of New York.

He had not succeeded in getting Roberto Rosselini's motion picture, *The Miracle*, banned in New York City (although the state board of regents would vote on the question Feb. 15). But the management of New York City's Paris Theater, where *The Miracle* is showing, had gotten into trouble with the city's fire department.

Twice in two weeks Fire Commissioner George P. Monaghan subpenaed the Paris management to answer charges that "two people in each aisle and nearly 31 in the back of the auditorium" had been allowed to stand, contrary to fire regulations. The theater license does not provide for standees.

Theater management claimed that people had stood less than five minutes until seats were found for them. Most theaters have a few people standing for brief periods, and no complaint is made.

"Do you think an attempt is being made to intimidate you because you are continuing to show *The Miracle?*" newspaper reporters asked the theater managers. "It certainly looks strange," was the answer.

Join in scrap

From 39 non-Roman Catholic clergymen in the New York area a petition had gone to the state board of regents. Don't ban *The Miracle* they asked.

The petitioners said they "believe that the right of a person to decide for himself whether or not he wishes to view any particular film, whether it is good or bad, religious or sacrilegious, is guaranteed by the American constitution and is part of our heritage."

Cardinal Spellman says the film is "a sacrilegious and blasphemous mockery" of the virgin birth. In Italy, where the film had been shown freely since 1948, Roman Catholics were a little surprised by the fuss *The Miracle* had kicked up in the U.S. The film had been disapproved by the church, but no efforts were made to ban it.

"The cheapening and belittling of religious belief before a non-Catholic majority (in the United States) would be bound to provoke much stronger reaction than in an almost 100 per cent Catholic country such as Italy," it was explained at the Vatican.

Plain talk about Spain

No obscure reporter would have much chance of persuading The New York *Times* or any other big newspaper to print such a story about the Roman Catholic Church in Spain as The Times printed on Feb. 8. But the story in The *Times* came from that newspaper's chief foreign correspondent, C. L. Sulzberger, and The *Times* gave it a four-column spread.

LUTHERANS IN JAPAN WELCOMED PRESIDENT FRY

Japanese and American Lutherans were on hand to welcome Dr. Franklin Clark Fry when his plane reached Tokyo last month. Among those at the airport were Missionary Mary Wood, President Kyoshi Hirai of the Lutheran Church of Japan, Mrs. Hirai, Missionaries Bertha Fromble and A. J. Stirewalt, U.S. Army Chaplain Gomer S. Rees

A large proportion of the Spanish priests are "ambitious and uneducated" . . . "intolerance increases" . . . "individual church leaders become more and more interested in commerce and finance, less and less in the welfare of the people." These were statements made to Mr. Sulzberger by sincere Spanish Roman Catholics.

"Of all the elements upholding Generalissimo Franco, by all means the most important . . . is the Roman Catholic Church in Spain," wrote Mr. Sulzberger. The church deliberately tries to prevent free expression of opinion. Newspapers are censored by churchmen. Superstition is replacing faith.

"The Lutheran" expects more subscribers

In 1949 and 1950 the United Lutheran Church's news magazine, THE LUTHERAN, had doubled the number of its subscribers. It moved up from 42,000 circulation to 86,000. The problem in 1951 was to hold the big gain, and make some more gain if possible.

Circulation Manager C. A. Bongarzone thought this month that the total in 1951 might reach 100,000. Incoming subscriptions since Oct. 1 had been 25.6 per cent above the previous year.

Gain in circulation has been secured through the "synodical plan." Synods adopting the plan encourage their congregations to enroll every family as subscribers for THE LUTHERAN at a reduced price. Biggest subscription lists received so far in 1951 were from Holy Trinity Church, Minneapolis (for 1,000 families) and from Redeemer Church, Milwaukee (800 families).

The South Carolina Synod is the first where every congregation has agreed to promote the synodical plan. Chairman of THE LUTHERAN committee in South Carolina, the Rev. Paul G. McCullough, reported this at the synod convention.

Most successful synod in securing LUTHERAN subscriptions in the last two years has been Ohio. This year the Ministerium of Pennsylvania is slightly ahead (11,677 in Ohio, reports Chairman Henry C. Roehner . . . 11,722 in the Ministerium, says Chairman Robert L. Koehler).

World News Notes

Peace for Japan

Peace was something people merely talked about in a dreamy way in 1951. But with World War III looming on the horizon, it was time to close up World War II. American diplomats thought this month that a peace treaty with Japan might soon be signed.

John Foster Dulles had been in Japan in early February to talk with Premier Shigeru Yoshida and others. Then Mr. Dulles went to the Philippines, Australia, and New Zealand to discuss with leaders in those countries the terms of the proposed Japanese peace pact.

As the United States saw the situation, the chief point to be settled was whether the U.S. could hold military bases and keep troops in Japan. Without some such arrangements Communists would no doubt move in as soon as Americans moved out. The Japanese told Mr. Dulles they "warmly welcomed the continuation of American military garrison in their country.

Most of the islands taken away from Japan during the war (Ryukyu, Bonin, Kurile islands) would not be returned. But there would be continuing economic help for the Japanese, to assist them in raising their standard of living. The Japanese would have to decide for themselves whether they wanted to continue trying to be a "democracy" according to the pattern General Douglas MacArthur had set up.

War in the Balkans

If war in Europe comes in 1951, it will probably begin along the Yugoslav frontier. That was the most reasonable guess diplomats and military men could make.

Communist countries bordering Yugoslavia were building up big armies. Bulgaria was said to have 160,000 soldiers . . . Hungary 90,000 . . . Romania 225,000 . . . There are at least 120,000 Russian troops in Austria, Hungary, Romania. Planes and artillery from Russia were said to have been moving into the countries around Yugoslavia.

This month United States officials were holding informal discussions with the British, French, Yugoslavs, and Turks about the threatening situation. The North Atlantic Treaty does not guarantee that western Europe and the U.S. will go to war to defend Communist Yugoslavia.

Far away from Yugoslavia—on the Nevada desert—experimental atomic explosions during February were considered by many observers as the U.S. warning to the Soviet Union not to start a war in the Balkans this year.

Returned to Germany

This month the United States was giving back to the Germans 7,000 properties—hotels, hospitals, apartment houses, sports fields—which had been taken for use by the U.S. Army in the months after V-E Day. The Germans, hard up for living quarters, were extremely glad to get them.

Want Czechs to work

In Czechoslovakia, the Russians were putting on pressure to get heavy industry to produce more. Czech workers had put in everything they had during the past two years under the five-year plan. Now they were being patted on the back for their past achievements but exhorted to work still harder.

Czech leaders had been coached to explain that many resources were still unused, that thousands of machines were

idle many hours each day.

Proposed remedy was to recruit more labor, especially women, and to introduce second and third shifts into factories. But workers remained unenthusiastic. So far only 8-12 per cent of Czech industries were running a second shift.

U.S. seeking bases in Israel?

CAIRO (*Worldover Press*).—The U.S., according to Arab League spokesmen here, has asked sea and air bases from the state of Israel in return for direct economic aid. Confidential talks have been going on between the U.S. Ambassador at Tel Aviv and the Israeli Foreign Ministry.

According to these sources, American diplomats have presented the details of Point Four help to Israel, along with a plan for taking over some military bases under a general Middle Eastern defense agreement which will include Turkey, Greece, and perhaps Italy. The military bases so far mentioned are the port of Haifa, one of the best in the Mediterranean, and the Lydda international airfield. The development of other Israeli ports as anchorages for the U.S. Mediterranean fleet have also been discussed, say Arab spokesmen.

In addition to the Point Four aid and the recent loan from the Export-Import Bank, the United States has promised Israel $35 million for land development. She will also help develop Israel's new industries to serve the military needs of the Western powers in the Middle East in case of an attack from the north on the strategic, oil-rich Eastern Mediterranean region.

An alliance including Turkey, Greece, and Israel may eventually be joined by Iraq and Jordan—most pro-Western of the Arab states— after they have signed a peace pact with Israel. Although Britain, Turkey and Greece have repeatedly appealed to the Arab states to join in an Eastern Mediterranean defense system against Communism, the latter have refused to take part in any alliance which includes Israel.

Danes aid people in Greenland

COPENHAGEN (*Worldover Press*).—Denmark's most recent census of its Greenland colony shows a population on the vast island of 21,412 as compared to 16,901 in 1930. More than half the people are under 20 years of age.

The Danes have outlined a new program to help the Greenlanders. For many years the main source of income came from sealing, but the seals grew fewer some 25 years ago, and cod-fishing became the chief industry. This change wrought great shifts in native life; for seal fishing had been an individual occupation, whereas cod-fishing demands group co-operation.

Another result of this change was the growing up of larger villages. The Royal Commission which made studies of the people's needs, and whose report was enacted into legislation last year, based its recommendations on such fundamental facts.

Among developments now being worked out is a strengthening of local government through the granting of new powers and wider territorial control through a National Council elected by popular vote. Eventually, Greenland will be represented in the Danish Parliament. Meanwhile, court procedures are to be revised so as to give the native population more self-rule.

Education is to be separated from the church. While the native language will be official, the use of Danish in the schools will be encouraged. An opportunity for higher education will be made available.

Washington

WHEAT FOR INDIA

PRESIDENT TRUMAN'S proposal that the U.S. send two million tons of wheat to India, as an outright gift and with no political strings attached, is expected to produce a sharp controversy in Congress. It will involve one of the most crucial policy decisions since the start of the war in Korea.

India's role in the United Nations will be used as an argument against helping her meet this emergency. But strong sentiment is building up for aid to India on both political and humanitarian grounds. Refusing to send food because of national pique might turn out to be a major political blunder. Even more cogent is the fact that we have the wheat to spare, while millions of human beings face possible starvation.

Emergency

THE CHIEF REASON for Indian food shortage is a series of natural calamities. A great earthquake in northwest India caused extensive destruction of crop lands. Local floods, large swarms of locusts, and partial failure of the monsoon in southern India depleted the grain crops still further.

Already the daily grain ration has been reduced from 12 ounces to 9 ounces per person. In the months of August, September, and October, when the present stocks are low and the new harvest is not yet in, the suffering will be the greatest. Indian estimates are that as many as 7 million lives may be jeopardized by the growing shortage.

The anticipated grain deficit is 6 million tons. India arranged to buy 4 million tons on the world market, and asked the U.S. to provide the other 2 million tons, to be paid for by a long-term loan. President Truman asked Congress to authorize the sending of the grain as an unconditional grant.

Issues

INDIA'S REQUEST puts the U.S. on the spot. A familiar communist propaganda claim in the Orient is that America seeks to dominate other nations by means of economic aid; that she helps only those who follow the "party line." If we refuse to aid India because she opposed us in the UN, the communists will point to that to prove that they are right.

There is in Asia a rising tide of anti-American sentiment. The spectacle of wholesale starvation in India, which could have been averted by U.S. action, might crystallize the bitterness and turn the tide of Asiatic nationalism decisively against the west.

On the other hand, prompt and generous response from the U.S., in time to avert major famine, might have a telling effect on the masses of people in Asia. It would place alleviation of human suffering above political considerations: It would put us on record as having genuine concern for the needs of people everywhere.

We have the grain, as part of a huge surplus. Half way around the world, the specter of starvation threatens. To Christians, the answer seems obvious. But Congressmen, nettled by India's attitude, may hesitate unless assured of public support. The National Lutheran Council led the way, at its annual meeting, by commending the President for his proposal to Congress and by urging the Senate Foreign Relations Committee to take prompt and affirmative action.

—ROBERT E. VAN DEUSEN

I Helped Pour Out the Milk

By PAUL C. WHITE

Arab children, wearing second-hand clothing sent by Lutherans in America, lined up in Jerusalem for their morning cup of milk

ONE FEELS totally inadequate in attempting to describe the problems, suffering and physical needs of the people in Palestine. The Israel-Arab war has left a great majority of the Arabs completely destitute. The Lutheran Church, in ministering to their needs, has a marvelous story to tell about serving a suffering people in the name of Christ.

We landed in Beirut on Jan. 11 and began our journey to Jerusalem. We crossed the Lebanon hills, finally arriving at Damascus. As Arab life goes, people seemed prosperous and well-nourished, but not according to American standards. South of Damascus we began to see refugees. When we entered the Hashemite Kingdom of the Jordan, they appeared in large numbers. Refugee tent camps, undernourished children seated at the mouths of caves, and wanderers on the face of the earth were everywhere.

I saw a refugee camp known as Camp Jalazoun where 5,800 refugees are housed. There are 29 such camps dotting Palestine from north to south besides innumerable small camps, huts and caves where a half million homeless souls are living.

Mr. George Mouchabek, the area officer of United Nations Relief Work Administration, tapped a sweet little Arab girl on the shoulder. As she smiled, he said: "She's wearing Lutheran Welfare clothing." The coat was warm and the little dress fit a bit too loosely, but a few days ago she was cold and in rags. I have seen innumerable refugees in our cast-off clothing which has saved lives. This is the first time I've seen Lutheran World Relief functioning. I know it has saved the life of many a homeless person.

ONE MORNING I visited the Jerusalem Lutheran milk center at Redeemer Church. At 3:30 A.M. Miss Ahannie Abler, Mrs. Adamy Nur, and their associates begin the work of mixing powdered milk with water. Soon afterward 1,600 refugees receive milk from the hands of these Lutherans in the name of Christ.

I took the dipper and ladled out milk from the large tubs and buckets, about a pint per person. There are similar milk centers at Beit Sahour, Ramallah, Tulkarm, Jifna, and seven other places. Sixteen thousand persons are given milk each day.

People are hungry. Regardless of race or religious background, they are given precious, life-building milk. The first person I gave milk to was a Christian. Behind her came a Moslem woman with her black veil hiding her face. I'll always remember her broken English "Thank you, thank you!"

Food and clothing are given to the needy almost everywhere in Palestine. The Lutheran World Federation, through Dr. Edwin Moll and his wonderful staff, has rendered outstanding service. Medicines, powdered eggs, milk and clothing

---

Dr. White, secretary of the Synod of New York, is on a round-the-world tour and will visit each United Lutheran mission field.

have kept countless people alive.

The most touching experience I have had was at the children's soup center at Beit Sahour. We saw 550 little urchins in line waiting for a thick soup made of beans and rice, and a piece of bread. Their plates consisted of tin cans, wash basins, tin pans and most anything that would hold their ration. Tomorrow they will receive stew and the next day an egg omelet and so on. Christ and His followers care for little children.

WORK WAS STARTED here among the Arabs about 1850 by German Lutherans. At the beginning of the second world war, missionary leaders were interned or forced to leave their work. As a result, by 1946 the work was nearly dead. In that year Dr. Edwin Moll came as a representative of what is now the Lutheran World Federation. The work is moving at top speed, and even the leaders can hardly believe their eyes.

Three congregations, Redeemer in Jerusalem, Christmas Church in Bethlehem, and the Lutheran church in Beit Jalla, serve our 1,200 members. The largest hospital in the land, and rated the best, is on the Mount of Olives, with 480 beds and a staff of 250 workers. Dr. Tewfic Canaan, the chief doctor, and Mr. V. W. Edwards, manager, head up this most important phase of the work. In addition, four medical clinics give thousands of refugees needed medicines.

A home for the blind has been started under the guidance of Miss Phoebe Khaddar. A dozen blind boys in a classroom sang "Silent Night, Holy Night" as beautifully as you'll ever hear it sung. The boys' orphanage at Bethlehem, under the direction of Pastor Hermann Schneller, and the girls' orphanage at Beit Jalla, guided by Sister Bertha Harz, are filled to capacity caring for over 200 children. In addition, there are elementary Lutheran schools in Jerusalem and Beit Sahour.

It is not an exaggeration to say that the Lutherans of Palestine have become the outstanding Protestant church in the Hashemite Kingdom of the Jordan from the point of view of Christian service. In an interview with the Grand Shiekh Ansari, the head of the Moslems in this part of the world, I heard him say, "Dr. Moll and your Lutherans have given help to all the poor. Dr. Moll is the father of the poor people."

His Beatitude, the Patriarch of the Greek Orthodox Church, paid the highest tribute to the Lutherans I have ever heard, finally raising this question, "How does it come that Lutherans are giving help in Palestine?" Why? The answer is because Lutherans love God.

I could quote additional praise from Mother Barbara of the Russian Orthodox Church, from the Moslem mayor of Jerusalem, his honor Arif El Pasha, from the Moslem governor of Jerusalem, Isham Bey and other government dignitaries.

THIS ORPHAN MISSION has been brought to its high and favorable position because of a fine corps of leaders. Dr. Edwin Moll, the director, has had a clear vision of possibilities and has given every ounce of energy he possesses in projecting this work. Propst J. Doering is the vigorous director of Ecclesiastical Affairs. Mr. Hagap Melikian is the assistant director and seems always to be at the right place at the right time. I could name many others on this winning team.

IT IS ANTICIPATED that in the next few days, 30 million dollars' worth of property will become the possession of the Lutheran World Federation. Already we have the largest active congregation in Jerusalem and the finest hospital in the country. The relief program, the larges

and most active in the land, has demonstrated the spirit of our church to all. A half-dozen new congregations should be established now, along with a Lutheran high school. This is another opportunity for the church.

We dare not retreat. We must forge ahead with this work. A ray of sunshine is breaking through, and we need to understand the rich opportunity that is ours. The Israel-Arab war wounded the people of Palestine sorely. It was providential that our church was ready to minister to the sick and needy.

Lutheran World Action must not fail. Too much is at stake in Palestine. Here in Palestine, on this sacred soil, the Church of the Reformation has an opportunity to expand its work as never before envisioned.

In 1950 in Palestine $90,770 of Lutheran World Action money, plus relief supplies of food, clothing, and medicine worth $322,597, were provided to meet urgent needs

This was the Syrian Orphanage in Jerusalem where Lutherans gave trade-school education to thousands of Arab boys before World War II. It is now used by Israel as an army barracks

Attorney Charles Lutz of Geneva and Dr. Edwin Moll have been negotiating with the governments of Jordan and Israel for transfer to the Lutheran World Federation of mission properties seized during the war. Jordan has agreed. Settlement with Israel is expected soon

Old People Would Like to Have Friends

By THEODORE SIMONSON

Even with enough money to live on, a person can't be happy if it seems that everyone has forgotten him. In Detroit, people remember that

THE MIDDLE-AGED WOMAN was well-dressed. Too well-dressed for the dingy rooming-house hallway. She looked uneasily up and down its narrow plaster-cracked shaft, then knocked again. Abruptly the door opened. An old woman in a dirty housecoat frowned up at her.

"What do you want?" she demanded harshly.

"I'm a 'Friendly Visitor,'" the well-dressed woman said with a smile. "I've been given your name for a visit. I understand that you have a complaint."

Thus another first meeting was made between a "Friendly Visitor" and one of the thousands of Detroit's lonely old people.

IT BEGAN THIS WAY. In 1940 in Wayne County, Michigan, 12,500 old people were on relief and 7,500 more were waiting to apply. Social workers were staggered with detail. They were no longer able to "visit" or be "neighborly." Their hands were full figuring out finances, computing budgets, and getting checks out on the first of every month.

Finally a community-wide call for aid was sent out. Would the churches be able to lend a helping hand? From a dozen quarters the answer came back. "What can we do?" "Where do we start?"

A working committee was formed with representatives from the Council of Churches, the Catholic Charities, and the Jewish Welfare Federation. They started to study the ways in which church influence might be put to work.

The result was "Friendly Visitors," a volunteer organization which "seeks only through visiting to enrich the lives of those among our aged citizens who face the future in spiritual and social isolation." In 10 years of life, "Visitors" have made regular calls on thousands of old folks, been acclaimed at a session of the National Conference of Social Work and have spread to many other large metropolitan centers including Chicago.

"FRIENDLY VISITORS" get training so that they may know the limitations of their work. A regular manual of instruction together with question-and-answer sessions with social workers help volunteers to supplement other agencies. There is little overlapping of effort.

For example, let's look again at the two women who saw each other for the first time in the dingy rooming-house hallway. Several months after the first visit, "Friendly Visitor" wrote this in her notebook:

"On Christmas Day, I called on Mrs. Davis with a gift—a new cup and saucer, a shiny new teaspoon, strawberry jam in a jar and a napkin, all as nice as the ones Mrs. Davis used to have. She had knit some bedsocks from the scraps of yarn which had been given her and tied them up as a Christmas gift for me.

"Sunshine is scarce in a room like Mrs. Davis' at four dollars a week. In fact there is really none, and the little plant I had gotten for her a month ago had died

It has been replaced by a hardier one and I am trying to find a new room with some sunshine.

"Mrs. Davis gets some mail now. I discovered that her mailman left only an old-age assistance check once each month. Now she receives an occasional card from new friends. I drop her a line whenever I get a spare moment. The cards can be re-read many times."

It's Nice to Have Visitors

Before the coming of the "Friendly Visitor," Mrs. Davis was a case number for social security. Now she really counts. She has one friend who provides not social security but the security of friendship.

But happily, the story doesn't end here. The highly successful program awoke Detroit's leading citizens to the possibilities of Christian service to the aged. Thus in 1945, representatives of the City Parks and Recreational Commission were invited to meet with a group already familiar with the problem. Their purpose was to put the good effects of the "Friendly Visitors" on a self-sustaining basis. To phrase it in terms of Christian social work—"The best help is that which helps people to help themselves!" From this principle, "Clubs-for-the-Aged" were formed.

The first club was formed in a thickly populated slum area. Two hundred elderly people were visited and invited to attend a party, 165 came.

There was group singing, a movie, cake and tea. The response was enthusiastic. All present agreed on the place to hold another meeting soon and elect officers, draw up a constitution, and plan for more activities. With the flavor of the original program remaining, they voted to call themselves the "Friendly Hearts."

Attendance the first year averaged well over a hundred. Meetings were joyous affairs with much singing of the fine old hymns. After a prayer, there was a reading of the minutes and finally new business, all carried on according to exact parliamentary procedure.

Summer picnics and canning bees were popular. The old people journeyed to the local markets and purchased fruit and vegetables. In a near-by church basement-kitchen under the direction of a recreation-department staff member, they cooked, packed, and canned to their hearts' content. Some of the older women held sewing bees and mended clothing of children in the neighborhood.

A birthday party with all the trimmings marked the end of their first year. A record crowd attended and the Department of Parks and Recreation sent over two huge pink-frosted cakes, each with a red jelly heart and one candle in the center.

Clubs-for-the-Aged and "Friendly Visitors" are pioneer efforts to grapple with a growing problem in our culture. Our highly industrial way of life is rapidly removing the usefulness of the aging person. More people are living longer today, but modern employment practices place a premium on youth. The result is a dilemma which has overtones in the political, economic, and psychological life of our nation.

But Christians in Detroit are doing all they can to bring dignity and joy into the "golden years" of their elder citizens!

Lutherans Talk about "Later Life"

Last month in St. Petersburg, Fla., elderly Lutherans held a conference for discussion of what the church can do to help the old people

FORTUNATE PEOPLE can go south for the winter. People who have retired on fairly substantial pensions find that the resort cities of Florida, such as St. Petersburg, are excellent places for escape from cold weather and loneliness.

Last month an Institute on "Religion in Later Life" was conducted by Lutherans in St. Petersburg. Two staff secretaries of the ULC Board of Social Missions—the Rev. F. A. Shearer and the Rev. Harold C. Letts—arranged five discussion periods at Trinity Church.

Theory underlying this conference was that advice from older people would be valuable to the church in planning a program which might be put in effect in congregations everywhere. "We're trying to find out what older people need in the way of housing, what their hobbies are, their financial problems, how they think the church can help," said Mr. Shearer.

SOME OF THE OLDER PEOPLE are very much in favor of church-sponsored homes where they can live. "Not many want to live with relatives if they can help it," said Mr. Shearer. "Many prefer to live on a shoe-string here in Florida rather than to be a burden to anyone."

Most of those who attended the St. Petersburg conference said they preferred not to enter homes for the aged as long as they could manage to maintain their place in normal community life.

The old people are glad for the church's help in finding friends. They like the idea of "Friendly Visitors," "Golden Age Clubs," reading rooms, and other opportunities for companionship. A feeling of pleased surprise was expressed by those at the conference in St. Petersburg when they learned that the church was thinking seriously about how it can use the time and ability of the older people. They have been so accustomed to hearing the churches talk about the importance of their programs for youth that they are in the habit of standing aside and being somewhat forgotten.

Among those who took active parts in the St. Petersburg conferences was Mrs. L. C. Millard, who has been enrolled as a Sunday school pupil for 84 years. She has lived in Philadelphia and Scranton, Pennsylvania, and now in St. Petersburg. She told Pastor Shearer of the life-long satisfaction she has experienced in being active in church life.

Another at the conference was Dr. Mary Randolph Fleming, who had been a medical missionary in India.

Recently the Board of Social Mission published a pamphlet, "The Congregation Serves Older People." It suggests eight things to be done:

Friendly visits. Recordings of church services and motion-picture projectors will help make the visits interesting for the shut-in . . . Group work. Organize clubs for elderly folk . . . Reading room at the church . . . Pastoral counseling for the aged . . .

Assist old people in solving their housing problems . . . Provide housekeeping service, such as helping old people with their shopping . . . Organize medical and nursing service . . . Find jobs for old people who can still work.

SECRETARY SHEARER AND MRS. MILLARD
Eighty-four years in Sunday school

CAME OUT OF RETIREMENT
Dr. Fleming found some work to do

PHOTO BY ST. PETERSBURG (FLORIDA) TIMES

SIDEWALK CONFERENCE
Seventy attended the St. Petersburg discussions on problems of old people

What Makes You Do Wrong?

By RAYMOND T. STAMM

We are creatures whom God has made, but we have received the gift of freedom to do as we please. We often please to do wrong

TO BLAME God for our sins is the subtlest of all temptations. Yet if the Lord's Prayer means what it says, there must be a sense in which God does lead us into temptation. When God said, "Let there be light," he did not abolish darkness. Not wanting puppets, when he created man, he took the risk that sin would enter and temptations develop.

The Father was not manufacturing guided missiles to serve the designs of an infinite, predestinating caprice, but was creating children whose love he wanted, and who would grow and work with him to build his kingdom. This risk that his children might tempt themselves to become inventors of evil would be unnecessary if God had been content to be only a Potter shaping unresisting clay.

SOMETIMES, HOWEVER, it does seem that we are nothing but clay in God's hands. We do not have to live long in this world before we discover how little is actually in our power. The prophets never weary of driving home this lesson. But they always promise that the Potter will "repent" if the clay does.

One day Jeremiah, seeking an illustration for a sermon, went down to the potter's house. Having seen the clay being marred and reshaped, he went into his pulpit with this word of the Lord: "Behold, as the clay in the potter's hand, so are ye in my hand, O house of Israel."

Jeremiah's parable reminds us that, incredible as it may seem to the discouraged idealist, this world is *not* being shaped by Satan and Satan's men. Nevertheless, if we were to press Jeremiah's illustration too far, we should miss the point of Jesus' parable of the Prodigal Son. If the potter were to smash the pot to punish it for not being a vase, we should have to question his sanity.

SIDE BY SIDE in the book of Genesis we read that God hardened Pharaoh's heart and that Pharaoh hardened his own heart. To entice Ahab to his death, God is said to have inspired Ahab's prophets to lie about the outcome of the battle of Ramoth-Gilead, in which he was to perish.

Later Jewish literature shifts the responsibility. The book of Jubilees, an important theological work of the second century before Christ, says it was Satan and not God, who tempted Abraham to sacrifice Isaac. If we were to accept this solution, our question would be not, How does God lead us into temptation? but How does the Devil tempt us?

But there are difficulties with this Satanic theory. The Persians, long before the books of Job and Jubilees were written, had tried to solve the problem of evil by supposing that there was a god of Darkness who had existed from the beginning in opposition to the god of Light. But the Hebrews found that idea incompatible with their unshakeable belief that

This is the ninth in a series of studies of the Lord's Prayer which are written by Dr. Stamm, a member of the Gettysburg Seminary faculty.

there were not two gods, nor many gods, but only One. In Isaiah 45:5-7, the God of the Hebrews speaks thus to Cyrus the Persian, who considered himself the king of kings: "I am the Lord, and there is none else, there is no God beside me . . . I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."

The Hebrews did not deny the existence of discarnate spirits, both good and evil, but they did deny their power to govern themselves. Satan could go to and fro in the earth and walk up and down in it, but without God's permission he could not touch a hair of Job's head. Nowhere in the Bible is he independent of God, whatever damage he may do in the Potter's house in trying to gain his independence.

UNLESS WE DESERT the main stream of Biblical thinking and go all the way with these ancient Persian dualists, the problem remains just where it was before Satan came into the house to tempt us to be satisfied with his leadership. For if we say that Satan was created originally as an angel of light, we still have to ask why God created a good angel who, in the course of time, would become a devil and do such things as the devil does.

Why did God not destroy Satan immediately, or at least prevent him from wreaking havoc in his Potter's house?

In the Epistle of James there are demons, but they "shudder." The devil is there too, but resist him "and he will flee from you." More to be feared is the *immediate* source of temptations in the heart of an evil man—his pride, his double-mindedness, his fiery tongue, his greed for gold, his passion for war—in short, his general, all-inclusive arrogance.

But the sinner, observing his natural face in James' mirror, tries to escape from what he sees there by calling it the image of Satan. Gladly would he forget what manner of man he is: an inventor of evil, a genius adept in leading himself and his neighbors into temptation.

When Jesus says "it is necessary that temptations come," he does not blame God. And he does not fasten the millstone of responsibility around the neck of Satan, but of the *man* by whom the temptations come. At Caesarea Philippi, Peter's human nature requires no urging from Satan to tempt Jesus to turn aside from the way of the Cross as the method of establishing the kingdom of God.

And when Judas turns his portion of the Lord's Supper into a sacrament with Satan, and steps out into the night, it is because his way of living has long ago made him a thief and opened the door to his treason against the kingdom. Therefore Jesus says, "The Son of man goes as it has been determined; but woe to that man by whom he is betrayed."

Whatever Satan may have to do with it, Jesus holds each sinner directly responsible for leading himself and his fellow men into temptation.

But man is not the pushball of his heredity and environment. His Creator has given him a large share in shaping his world, which in turn exerts its influence upon him.

Trying to shift the responsibility to a Devil, or to other people, or to Fate, or to God, only embitters the soul of the sinner and keeps the door locked to repentance and regeneration.

The sickness of sin cannot be cured with psychiatric soothing syrup that ignores or belittles religion and bids the sinner not to expect too much of himself because all other men are sinners too. Spiritual health requires every man to be man enough to acknowledge his own responsibility. That should be a consequence of praying the Lord's Prayer.

BRAVEST SOLDIER I EVER SAW

By MILTON UGLEM

THE FIRST TIME was at Onaway, which was then a heavily wooded region north of Minneapolis, along the Mississippi.

It was spring, 1923. We scouts of Troop 34 were on a weekend camping trip. We had just spent an hour playing Capture-the-Flag when Harry Hench, our scoutmaster, called time-out. He sat on a log, at the bottom of Onaway's brook-lined ravine, and drew us about him.

It was powwow time, an event we never tired of. That was the time to talk about many things: what makes a young birch tree bend the way it does? How deep d'you figger the river is, half-way across? How much stuff could you toss into a mulligan, before it got so thick you couldn't stir it? . . .

Now and then, knowing Harry had been overseas during the war, we'd occasionally ask him something about that. It was on this particular day that somebody asked: "Who was the bravest man you ever saw?"

HARRY'S FACE, I remember, lost its usual smile and became sincerely serious. "The bravest soldier I ever saw," Harry said quietly, "was a man in France who got down in front of his bunk every night and prayed . . ."

For a surprisingly large number of seconds after that we kids were respectfully silent. In our scoutmaster's eyes there was a sign that his thoughts were far away.

THE SECOND TIME was in a barracks: in Section P, 3rd Area, Scott Field Air Base, Illinois.

It was about 9 P.M., Jan. 19, 1945. About 10 or 12 combat returnees either sat or lay stretched-out on their cots, or were paired together. They were reading mail, swapping the latest ones they'd heard, or exaggerating experiences each had had in near-by St. Louis last weekend. Now and then somebody let go with a choice selection of GI vernacular, the likes of which will probably never be equalled, unless—God forbid!—another war comes along.

I had put my nextdoor-buddy's footlocker on top of mine, in improvising a desk. My notebook, in which I had jotted down various service observations (including some of that GI vernacular) lay open to a blank page.

I was fighting my mind's way through the noise, to recall a recent event or an impression. My fingers rubbed my pen, impatiently. And then it happened.

Across the aisle, cater-cornered from my desk of footlockers, a sergeant was on his knees, in front of his cot: head bent down, hands clasped together.

His lips moved silently, as he counted and recounted (I imagined) those multiple, dangerous situations of aerial warfare through which his tour of duty had taken him.

He wasn't a hypocrite or exhibitionist. He didn't look away, embarrassed, as so many of us had done when we were caught. He probably hadn't cried out a desperate prayer, when the going was rough "upstairs"—only to forget about it when the mission ended.

NO (I REMEMBER THINKING), he was a grateful soldier; a man who had guts enough to remember—even while in the environment of an army barracks—and

be thankful. His peril-in-combat ended when the wheels of his B-17 touched a British runway for the last time, but his faith went soaring on.

I couldn't see his eyes. But in his profile (I guessed he was about 21) was an expression something like that I'd seen in the face of an older man—22 years earlier, on the log in a deep ravine up along the Mississippi.

I became aware of something else, too. Almost as suddenly as the sergeant-returnee had begun his prayers, the noise of the barracks—the GI vernacular, the scummy jokes, the sexy recollections—faded away. For several minutes, everybody was quiet—respectfully silent.

It was then that I knew what Harry meant that day he told us about the "bravest soldier" he ever saw.

CONVERSATION WITH A COLLIE

Something about Pancakes

COME HERE, REX, and I'll show you something that makes me sad. You see that elegant picture of pancakes in this Sunday paper? I've always been very fond of pancakes. From now on I shall probably be embarrassed to look a self-respecting pancake in the face—embarrassed for the age in which I live, of which I am a part.

Because that stack of pancakes, Rex, is about all that's left of a sentiment known by some as "religion" in this generation. That stack of pancakes, and an Easter lily for the church for Easter Sunday, and a Christmas Club bank account to insure that I'll have enough money at Christmas to give people as expensive presents as I expect them to give me. And maybe you could add to that a church wedding and a minister to perform the last rites at burial. That's religion.

You see, these pancakes, Rex, are not just ordinary pancakes. They're pancakes made especially for Pancake Tuesday. Pancake Tuesday is the day before Ash Wednesday, the first day of Lent. It used to be called "Shrove Tuesday."

On that day the people confessed their sins and received absolution, to prepare them for proper observance of Lent. That's called "shriving" your sins, and the day become known as Shrove Tuesday. (Confession and Absolution is something you don't know anything about, Rex, and it looks like my species is trying to get right down on your level with you in that respect.)

On Shrove Tuesday the evening meal was a festival of pancakes and fritters. And here the article says that of course we needn't try to resurrect the religious significance of the day (perish the thought!) But wouldn't it be a fine idea if we all had pancakes on Pancake Tuesday.

THE OTHER DAY I heard somebody (can't quite remember who it was) give the biography of a Christian in four chapters: Chapter I. *Me.* Chapter II. *Me and God.* Chapter III. *God and Me.* Chapter IV. *God.* This pancake incident seems to indicate we're writing our biographies in reverse: Chapter I. *Confession.* Chapter II. *Confession and Pancakes.* Chapter III. *Pancakes and Confession.* Chapter IV. *Pancakes.*

Maybe it's really not very surprising, though, Rex. Maybe we believe more in pancakes than we do in confession. Maybe we figure we don't have many sins to confess. Maybe we think we're pretty good, and that what we really need is a bigger and better pancake recipe, with mocha sauce and almonds.

Maybe, Rex, we've progressed beyond such quaint ideas as confession and absolution. Maybe we have a more advanced idea of God, a more modern idea. Maybe we figure that God is Love, that He came to give us abundant life (certainly eating pancakes is more our idea of abundance than confessing our sins), that He forgave the prodigal son, that He loved little children and flowers and birds and trees. Maybe we think of Him as a deified and quasi-personalized Society for the Prevention of Cruelty to Children and Animals.

MAYBE WE'VE FORGOTTEN that He also said that if our eyes make us stumble, it would be better to be blind. Sounds like He considered stumbling pretty serious business.

Maybe we've forgotten that He said: "Go away from me, ye who do wrong." Maybe we've forgotten that He called some of His very respectable contemporaries a brood of snakes who could bring forth nothing good. Maybe we've forgotten the scene He described when the Son of Man comes in His splendor. He didn't invite everyone to share His joys; He said to some: "Begone, you accursed people . . ."

Maybe we don't understand how God feels about sin. Maybe we don't remember the drops of blood and anguish at Gethsemane . . .

AND OF COURSE, REX, if we've forgotten all about the deadly seriousness of sin, then the love of God, and His mercy, are flat and meaningless too. After all, there's nothing very great about a God who loves people if those people are thoroughly lovable creatures, not much different from their Creator. Inclined to error, perhaps, but on the whole, a good sort.

Why should there be anything breathtaking about a God who forgives, if there's very little to forgive? If that's our religion, Rex, then we'd better get the fanciest recipes we can get for pancakes, because a stack of pancakes is about all we'll have left for a religion.

BUT THAT'S NOT the God of the New Testament, Rex. He is good and kind and gentle and tender and forgiving—and He's holy and pure and righteous, too. When Isaiah had caught a glimpse of Him, he said that "the foundations of the thresholds shook at the sound of those who called, and the house was filled with smoke." He's a God who calls His followers to perfect holiness, like His own. He's a God who, seeing our miserable rebellion, emptied himself of all His glory and came to live with us, and die for us, to save us.

When and if people ever catch a vision of that God, the pancakes will recede to the background where they belong, and Pancake Tuesday will become Shrove Tuesday.

The Gospel for the Third Sunday in Lent is written in Luke 11:14-28

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

IT WAS COMMONLY BELIEVED in Jesus' time that sickness was caused by demons living in the afflicted person. When a man was in good health, the Jews believed, the angels were watching over him. When he was sick, he was possessed by demons. When Jesus spoke of demons, he may have been using language that the person whom he was healing would understand.

Some people feel that the modern term for demon would be microbe, germ, virus; or perhaps it would be obsession, compulsion, neurosis. Other people feel that demons are demons, evil spirits that still make a man act "like one possessed."

IN JESUS' DAY it was believed that demons were innumerable. They could assume any shape or form, even the forms of humans and angels. Their leader was Satan—also called Asmodaeus and Beelzebub.

Demons were especially dangerous in midday heat and at early dawn, when the cock crowed. When not busy possessing humans, they inhabited deserts, dirty places, refuse dumps, tombs, ruins, dead people, waterless places. Demons feared water. Water could wash them away. At this last point there is a possible connection with baptism.

If one wanted to command a demon, one had to appeal to a higher power than the demon itself, either to the prince of demons or to God. Expelling a demon was called exorcising it. This was usually done by the chanting of a magic verse over the possessed person. Of course Jesus did not expel them in this way. He did not believe in magic.

AS OUR GOSPEL lesson opens we find that Jesus was casting out a demon. The man possessed by it could not speak. As Jesus cured him, the people wondered by what power he was able to do this.

Some of those present suggested that Jesus had power over the demons because he was an agent of the chief of demons, Beelzebub. Beelzebub was originally a god of the Philistine city of Ekron. He had been considered very important. Even King Ahaziah of Israel tried to consult him about his sickness (II Kings 1:2).

By the time of Jesus, Beelzebub had been converted by the Jews from the Philistine *Lord of Dwellings* to a *Prince of Demons*. It was to this source of power that Jesus was appealing, some said. He was in league with the devil. Others, feeling confident that he could not produce any proof, asked for some sign from heaven—proof that he was not working for the devil!

JESUS ANSWERED his critics with logic instead of a miraculous sign. If a kingdom is split and waging a civil war, it will be ruined. Place after place will collapse. Since this is true, he argued, how can Satan's kingdom continue if Satan uses his power to cast out his own demons?

If Jesus were casting out demons through the power of the prince of de-

mons, then Satan would be fighting himself. This would be absurd. Satan is evil, but he isn't stupid.

Jesus also reminded his accusers (who may have been Pharisees) that some of their own associates were also going around casting out demons. Were they using the power of Satan? Then why accuse him of using it?

Jesus drove home his conclusion. If he were not using the power of Satan (which he had just proved he was not), then he must be using the power of God! God's kingdom was in action right before their eyes.

JESUS CONTINUED with a parable about a strong ruler who was fully armed, guarding his palace. His property was safe until someone stronger came and overpowered him. The stronger man took his possessions. In this parable the first ruler is Satan, armed with "deep guile and great might." His property is the souls of the men who are in his power. The stronger ruler is Jesus. He overcomes Satan and takes away his property. The souls are freed.

Jesus had just freed a soul from a demon. The parable gives the full significance of his act.

Then looking at those who had accused him, Jesus reminded them that they were either for him or against him. There could be no middle ground of indifference or uncertainty. Those who were not helping him were helping Satan. As happened in the trial of Jesus before Pilate, here, too, those who began the accusations ended up as the accused.

AT THIS POINT Jesus turned to the man he had cured and told another parable. The point of this parable is that a man must replace the evil that has been driven out of him with good. Otherwise the evil spirit will return and be even stronger than it was in the beginning.

To Luke's statement that the demon found the house swept and decorated, Matthew adds that it was empty (Matthew 12:44). It is not enough to be rid of evil. A man must then make himself the "temple of God." Merely refraining from being bad is not sufficient, perhaps not even possible. The old sickness, fear, compulsions, complexes, anxieties, obsessions, must be replaced by new health, love, action, attitudes, courage, convictions. He who tries to remain neutral will end up worse than before. (The author of II Peter echoes Jesus' statement —II Peter 2:20.)

THE ACCOUNTS of this episode in Jesus' life as given by Matthew and Mark include the words of Jesus about blasphemy against the Holy Spirit (Matthew 12:31 and Mark 3:29). Luke gives them later (12:10). Probably Jesus was referring to the critics who said he used the power of Satan instead of the Holy Spirit of God. Their insight was so perverted that they thought good was bad, that the work of the Holy Spirit was the work of the Devil. People who believe that God's work is evil are beyond forgiveness if they persist in that view.

A woman of the crowd which was watching Jesus was impressed by his words and actions. She paid him an oriental compliment by saying in effect, "Blessed is your mother for giving birth to you." Jesus' answer to the woman is especially interesting because so many people today try to make much of Mary's blessedness. Jesus replied, "More accurately, blessed are they who hear the word of God and keep it." This sentence is difficult to translate. It is almost a direct contradiction of the woman's statement.

Jesus preferred action to praise. He still does.

Personal Problem Clinic

Altered grades

QUESTION: Our 12-year-old Bernard has me worried. His last month's grades were pretty low, as they've been for some time. So he revised the grades upward, evidently to please his mother and me. It was rather cleverly done, but that doesn't help matters. What should be done?

REPLY: What this episode may or may not mean in regard to the boy's character cannot be ventured without knowing a great deal about him, his capacities, and his experiences.

It is certain that Bernard fears parental disapproval. He is unable to stand up to the criticism of his father and mother. So he tries this means of avoiding an unpleasant situation.

Maybe the requirements set by the school are too high for him—beyond his capacities, or his will to get down to work. If the standards of the school and the expectations of his parents are too exacting, they need to be revised to fit his real abilities.

If his mentality is good enough and he is simply not getting down to business, he needs stronger motivation, which may involve a more sympathetic attitude on the part of both teacher and parents. He may need to be regraded or placed in a different type of school.

Hunger for approval is a powerful urge in human life. Bernard may feel the need of a stronger sense of security in his home, especially if he has undergone severe or continuous criticism for poor school work. In that case fault-finding ought to give way to appreciation of his real powers and a lowering of expectations. We have to deal with people according to their real powers rather than make-believes.

Mother-daughter

QUESTION: My sister's daughter, Esther, is 14. She is painfully disturbed by awareness that her mother doesn't dress well. She repeatedly urges her to dress "like the other mothers do."

Now, my sister isn't much interested in clothes, but she is afraid this situation may place a barrier between Esther and herself.

REPLY: Adolescents feel a great need to be like others of their age, and are greatly embarrassed if their parents and other family members dress or behave out of line with the general mode. They very much want to "belong."

Your sister will do well to recognize these facts in good spirit. Suggest that she invite Esther to help her with suggestions for improving her appearance. She could take Esther with her to stores and let her help to make selections.

Such a procedure may accomplish several worthwhile ends. It will demonstrate the mother's willingness to work with the girl on matters that concern her greatly. It will show that she is not hopelessly behind the times—a fact youngsters highly appreciate. Such co-operation will give mother and daughter opportunity to have some delightful experiences and will probably draw them closer together.

At the same time it will give Esther a feeling of importance and influence—something she needs.

Premarital understandings

QUESTION: At what understandings should couples arrive before marriage?

REPLY: The more general understanding the better, but there should not be too many specific arrangements. Among other things, by the time of engagement they should be sure they agree about children, money, place of residence, church, moral principles, relationship to the two families, and general manner of living. In addition, both should agree to allow each a large measure of freedom in matters which do not clash with the big basic things. —EARL S. RUDISILL

Theology and Philosophy

From Luther to Kierkegaard. A Study in the History of Theology. By Jaroslav Pelikan. Concordia. 171 pages. $2.75.

This book must be hailed not merely for what it is but for the hope of what is to come! It can be expected that the author, less than 30 years old and the youngest member of the distinguished faculty of the Concordia Seminary, will continue the work that he has here so ably begun. The church needs further contributions of this kind.

Dr. Pelikan has traced the interrelations between Lutheran theology and philosophical speculation from Luther to SK. It is a kind of historical *prolegomenon* to Lutheran theology, the like of which has never been produced in America.

As indicated by the title, this treatment begins with Luther. No important names seem to have been omitted, though the treatment is at times quite sketchy. The section, "Theology after Kant," appears to have been written without reference to American Lutherans who more frequently than not wrote theology entirely unmindful of the great Koenigsberg philosopher.

The author's task is not done. Having put his hand to the plow, he must press on to deal with contemporary thought. Present-day Lutherans must take cognizance of recent developments and evaluate such movements as pragmaticism, realism, personalism and even logical positivism. It is sincerely hoped that Dr. Pelikan and the Concordia Publishing House will work together towards the production of further studies in this important field. BENJAMIN LOTZ

Susquehanna University

Materialism and Nothing But

Moses: Who First Saw Our Pyramid of Life: A Grand Philosophy of Evolution. By A. A. Williamson. Philosophical Library. 231 pages. $4.75.

This is frankly a book on evolution which theory is advocated, interpreted, defended, and expanded to every phase of life. Its basic concept is the so-called pyramid of life whose essential truth is that grass is food for cattle and sheep and we, in turn, eat cattle and sheep. The whole philosophy of the pyramid of life rests on a recognition of vegetal units, herbivores and carnivores existent in the proper proportions.

All in all we have here the most effective presentation of a western philosophy of history growing out of a purely scientific interpretation of the phenomena of nature. It is materialism with all its concomitants. However, the ruthless law of the survival of the fittest is interpreted as synergy which is the implementing force in the development of the higher from the lower, i.e., a working together or co-operation of cells for the production of higher life.

Four realms of Quality with various consolidations by Emergence are postulated. Realm I has to do with inorganic matter, Realm II with the physical organismal, Realm III with the psychozoic organismal, and Realm IV with the cosmic which at present must remain speculative. That outline reflects the pyramidal structure of emergent evolution, each phase or realm dependent upon the preceding.

It will be seen at once that such a conception of things is opposed to the fundamental religious belief that God exists and has something to do with the world. The author affirms that "the basic premise of science is incompatible with and antagonistic to the basic premise of religion in its original, Other Worldly sense." Religion, he thinks, is an oriental product and represents a developmental stage in evolution which we have not yet outgrown but are in the process of doing.

America, in the First Amendment to the Constitution in 1791, was the first nation "to reject the firmly held assumption that religious uniformity is essential for national solidarity and stability." The growing indifference to religion in our country is regarded

as a rejection of religion as essential for life and as a movement toward a great spiritual advance "registered in but one way: the institutionalization of secularism as our ruling faith, embodied in a majestic ritual in which all can participate with manly, upstanding dignity and a just and heartfelt pride."

That this book is representative of a growing trend of thought in the western world is beyond question. Whether it is recognized or not is beside the point. Actions speak louder than words! But can that for which religion really stands be outmoded in any evolutionary scheme, however plausible in the logic of western materialistic science? Are there no values beyond the material? Is there no such thing as justice, love, mercy, truth, and beauty? Are the vital elements of personality such as mind and spirit emergent? The question finally resolves itself to this: Are natural law and chance God, or is the Father of our Lord Jesus Christ God? That question had better be answered more affirmatively by Christians today.

Not much need be said about the eisegesis of Moses. Certainly our author reads far too much into the law of Moses and the teaching of Jesus. A number of the dates are pretty far off. The author follows James Henry Breasted quite closely in his system of dates and in his belief in the priority of Egyptian civilization.

Every Christian ought to read and ponder this book. It would open his eyes to the real dangers of materialism and set him to a reconsideration of the values that abide.

Gettysburg Seminary J. M. MYERS

Education in Love

Christian Love. By Paul E. Johnson. Abingdon-Cokesbury. 240 pages. $3.

Among the remedies proposed for ills which cause strife between individuals and nations and within the family and community, priority must be given to Christian love. Dr. Johnson believes that it is misunderstood, neglected and misused. His purpose is to set Christian love at the heart of all our social thinking.

To achieve this aim, the author uses what he calls "an inter-personal psychology which is both social and religious," rather than the approach of theology or of Biblical exegesis. This accounts for his quite casual reference to the Scriptures. One feels the need of some supplementary reading like Dr. James Moffatt's study of Love in the New Testament. Dr. Johnson does get over into theology on occasion, as in his attempt to refute Nygren's well-known thesis on divine love by references to Augustine and by his Arminian stress upon the human part in Christian love.

In the main, however, this book does what it set out to do. It is a forthright analysis of our social situation. It outlines an education in love, indicating certain insights which should lead to wholesome expression, as in marriage and the family life and in dealing with our present-day social conflicts. Its argument consummates in a psychological study of organized Christianity as "The Beloved Community."

Dr. Johnson writes with conviction.

McAlisterville, Pa. M. R. HAMSHER

German Bishop's Sermons

Fuenfzig Jahre Im Dienste Der Kirche. Predigten und Reden. By D. Theophil Wurm. Nachwort, Bishop M. Haug. Ev. Verlagswerk, Stuttgart. 170 pages. 6.50 DM.

Here are 18 sermons chosen from the 50 years of preaching of Bishop Wurm. The selection was made by his successor, Bishop Haug of Wuerttemberg.

Excepting the first sermon, preached by the student of theology, the series is expressive and interpretive of the vital social and political issues of the day. There is no hesitancy, no fear of men in them. In the Nazi days the issue is clearly drawn, "We must obey God rather than men."

And in the time since the German defeat, Dr. Wurm is equally forceful in setting forth the guilt of the victors who had come with professed ideals of democracy and human brotherhood. Always the sermons are Christocentric. All man's will and works must come to the foot of the cross, or Christianity ceases to be the religion of the church.

McKeesport, Pa. JOHN F. C. GREEN

South Carolina Synod Makes Record in 1950

By WYNNE C. BOLIEK

President Karl W. Kinard is re-elected for third term. Warns synod not to "rest on past achievements"

THE CALL TO GIVE more of self and substance in the service of Christ kept ringing throughout the sessions of the South Carolina Synod, held at Newberry College, Jan. 29-31. As reports, causes, budgets, and programs were presented, the challenge was for "more."

More money had been given in 1950 than in any previous year in the history of the synod. More than $314,000 had been received by J. B. Ballentine, synod treasurer. Christian Higher Education Year contributions were considerably above the quota, and ULC apportionment and Lutheran World Action funds only slightly under.

VIGOROUS DISCUSSIONS centered in three matters. (1) The Stewardship Committee recommended that the Executive Board be given power to make "adjustments in apportionments" for congregations in "unusual" circumstances. The recommendation was defeated.

(2) A change in method of electing delegates to the ULCA conventions. The new by-law adopted provides for a nominating committee to name twice the number of clerical and lay delegates, and other nominations to be made from the floor. The committee cannot nominate any member of synod (except the president) who has attended two conventions consecutively. The restriction does not apply to nominations from the floor.

(3) The manner in which to provide additional funds for Newberry College and Southern Seminary, and also the Lowman Home and the Children's Home. A proposal to provide an additional sum of $15,000 as a preferred item in the budget was defeated. However, this amount was set for the college as an "extra" to meet the deficit, and the congregations are to be asked to provide it. An increase of one-third asked for the seminary was arranged in the same manner, and 25 per cent for the other institutions.

INCREASES IN membership were reported. Baptized membership of the synod increased by 959, confirmed membership 437, and communing membership 405. Sunday schools show an increase of 109 staff members and 1,068 pupils. These are figures reported by Rev. J. Shelton Moose, statistical secretary.

THE GAIN IN DOLLARS contributed greatly exceeds the number of souls added to the Kingdom. A member of the synod raised the question whether we are more concerned about finances than with faith. Meditations by those who conducted the devotions rang out with a plea for spiritual values first. The Rev. Jeff L. Drafts made a stirring plea for missions abroad and at home. The Rev. Henry Wingard called for continued faithful service.

The opening service was held in the Church of the Redeemer, the Rev. Paul E. Monroe pastor. The president, Dr. Karl W. Kinard, spoke of how Jesus "disturbed and shook" men out of indifference and lethargy into action for the Kingdom. He said, "To rest upon

DR. J. FRANK FIFE, DR. KARL W. KINARD
Dr. Kinard was elected to a third term as president of synod

past achievements in the work of the church is to invite disaster."

Dr. J. Frank Fife, president of the Maryland Synod, was official representative for the United Lutheran Church. He helped members of the convention to see how each individual, each congregation, and each synod combined are vital parts in the ULCA.

OFFICERS OF SYNOD were re-elected as follows: Dr. Karl W. Kinard, president; Dr. Carl B. Caughman, secretary; the Rev. J. Shelton Moose, statistical secretary; J. B. Ballentine, treasurer. The president had completed two terms of four years each.

Four seminary seniors were recommended for ordination. These are H. A. Dunlap, T. C. Plexico, Raymond E. Davis, Robert E. Meynardie.

T. C. Rohrbaugh spoke of the work at the Children's Home, Salem, Va., of which he is superintendent. James B. Wessinger, a member of the board of the Home, from South Carolina, also spoke for the institution. They pointed out the high percentage of children coming from broken homes.

Dr. Wynne C. Boliek, president of the board of the Lowman Home, White Rock, and Mrs. R. W. Sease, supervisor, reported that the new Wessels-Kuck building is practically completed and plans are to dedicate it on March 31. The Oglesby legacy, most of which was received in January, was in the sum of $199,367 with a small amount yet to be received. This was left to the Home by a Baptist woman. It is to be used for buildings and maintenance as specified in the will. The Home is jointly owned by the six Lutheran synods in the South.

THE PARISH EDUCATION COMMITTEE presented a well-illustrated report of the vigorous work being done by this group. The presentation was made by the Rev. J. Obert Kempson, chairman of the committee. This year the junior, intermediate, and senior-young people groups will meet at the new summer assembly ground, Lutheridge, at Arden, N. C. The adults, and the primary children will meet at New-

berry. Lutheridge is owned jointly by the synods of North Carolina, South Carolina, and Georgia-Alabama.

Several veterans in the ministry made brief remarks. Three of these are 80 years old and over. They include Dr. H. A. McCullough, of Columbia; Dr. George J. Gongaware, of Charleston; and Dr. W. H. Greever, of Columbia. Another, though under 80, was Dr. S. P. Koon. Dr. Greever spoke of the growth of "secularism in the church." He termed it a "religious secularism," a somewhat "refined" type which is "blighting the church."

Dr. Charles J. Shealy, of the Board of Trustees of the Theological Seminary, Columbia, and Dr. John L. Yost, president, spoke of the need for more men for the ministry.

Dr. James C. Kinard, president of Newberry College, spoke of the number of students being called into service. Julius E. Schroeder and John M. Caughman, members of the finance committee of this board, gave warning of a possible deficit this year.

The Rev. Paul G. McCullough, chairman of the Committee on Publications, reported on the success of the Synodical Plan for securing subscriptions for THE LUTHERAN. The number is 12 per cent above last year. There are approximately 2,500 subscribers in the synod.

DRS. MCCULLOUGH, GONGAWARE, GREEVER
All over eighty

Upon motion by a layman, the synod went on record as recommending to congregations and parishes that the minimum salary for pastors be set at $2,400.

The Rev. J. Lewis Thornburg, executive director of Lutheridge Assembly Ground, said operation will begin this summer on a small scale. Buildings erected at that time will take care of about 75.

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YOUR LIVING is determined not so much by what life brings to you as by the attitude you bring to life, not so much by what happens to you as by the way your mind looks at what happens. Circumstances and situations do color life, but you have been given the mind to choose what the color shall be. Your living is at least 90 per cent attitude. The thoughts you live with, the faiths you live by, the images you cherish, the habitual things you say to yourself, the spiritual relationships you cling to, determine the way you live. Your inner thinking determines your outer actions.—JOHN HOMER MILLER in *Take a Second Look at Yourself* (Abingdon-Cokesbury)

OVERSEAS

SWEDEN: Karlstad. Jan. 28.—ABOUT 75 of the volunteers in the Swedish Red Cross Hospital in Korea are returning home in February. More than 400 Swedes have applied to fill the vacancies. The motives are mixed: willingness to help the cause of the United Nations, longing for adventure, desire to get experience in war medicine.

The Swedish government and parliament are reluctant about condemning China as aggressor in Korea. The Swedish foreign minister, Dr. Unden, a former professor of law, has warned against mixing morals into practical politics. He wants to be "realistic," look to the fact who has the actual power. There is a gulf between the view of this avowed atheist and American attempts of building a foreign policy on Christian morals.

Many oppose the views of Dr. Unden, either for moral reasons or in regard for American opinion. But the majorities in the political parties seem to back him, looking first to keeping Sweden outside the world conflict, only secondly to the moral issues of the conflict. Church leaders have not spoken on this subject.

The Prime Minister told the parliament, which opened its session Jan. 11, that he hoped for unity in questions regarding foreign policy, economics, and defense.

There is unity in willingness to strengthen the military defense. Opinions vary how much it should be strengthened. In the budget plan, delivered by the government, one-fifth of the real expenses of the state, i.e., about a billion *Kronor* ($200 million in the present currency) is given to military expenses. About 1.5 billion *Kronor* ($300 million) is proposed for social security expenses. This means a cessation in the social reforms and increased expenses of military defense.

The Commander-in-Chief is the man with the main responsibility for the use of the military funds. General Jung, 65, retiring from this office because of old age, General Swedlund, 52, has just been appointed to succeed him.

PRICES IN SWEDEN are mounting. Shoes have become 50 per cent more expensive than last year, food about 10 per cent. Wages do not mount as fast as that. So the standard of living is slowly lowered. We do not suffer need, and the Swedish standard of living is still higher than that of other European countries. But we have become accustomed to better and better conditions of living for every year. This progressive development has stopped.

Busy mainly with foreign affairs, finance, and defense, the government has not announced any changes in its religious policy, with one exception. Last year the attempt of creating new laws on religious liberty capsized because of financial complications (see THE LUTHERAN, March 8, 1950). Now a new attempt will be made.

Last year accusations by a medical doctor against a textbook for confirmation classes by Bishop Bo Giertz aroused much debate. The Royal Medical Board referred the accusations to the government, but now the government has resolved the question as none of its business. Officially the matter is settled. But in the public debate it is not so. The gulf between theological and medical thinking has been illustrated.

A few days ago the bishops released a pastoral letter to the Swedish clergy making clear the stand of the church on sex problems. Sexual intercourse before marriage is denounced, and so forth. Immediately the secularist opinion, led by medical doctors, began a counterattack.

Another matter brought to light by the discussions on the book of Bishop Giertz is the problem of the educational methods of the church, especially in the confirmation classes. In church magazines some pastors have pointed out that confirmation textbooks show hardly any influence of modern educational methods. There is great need

of rethinking and revision. Often the doctrine of the church is put forth in classical terms, but poor contact is made with the experiences of the child in the confirmation age, 13-15, a revolutionary period.

In the fall of 1950 the whole question of confirmation was discussed in the regular diocesan convention at Lund. A 300-page thesis had been prepared by Pastor Axel Melin: *Confirmation in the Present Debate* (*Konfirmationen i nutidsdebatten*, Gleerups Lund). Pastor Melin has made a very careful investigation of the history of Swedish confirmation, especially in this century. He shows how in the present debate there is much uncertainty on the meaning of confirmation, on its connection with the first communion, on how much subject matter should be brought into the classes, and so forth.

Most Swedish boys and girls come to the classes because of convention, tradition. Few seem to take the education to heart. To many the first communion is also the last one. This sad fact cries for attempts to adapt the education of the church better to the real situation of youth.

—STEN RODHE

THIS IS THE FIRST REPORT from a new staff member, Dr. Svein Hanssen-Bauer, who will report for "The Lutheran" from Norway. He is general secretary of the Norwegian Student Christian Movement.

NORWAY: Oslo.—A REPORT ON CHURCH events is always misleading. It is the quiet work in the parishes, in the homes, in schools, by the sick-bed and on important occasions which is the church's great work. This work is too undramatic to make a report. The sensational events are at best merely the crest of the waves. But people talk about them, and perhaps new ideas and impulses are born.

One of the fall's "events" was a conference of scientists, humanists, and theologians which Bishop Arne Fjellbu of Trondheim arranged. Of the 37 present, some were Swedes. The addresses given have just come out in book form and represent the most thought-provoking survey of present-day intellectual currents which we have in Norwegian. The book is entitled *The New Ship*.

In his introductory address, Bishop Fjellbu said, "The waves of history first reach us after the ship which set them in motion has disappeared over the horizon and while a second, new ship—the swell of which we first experience only later—passes us . . . It is the distress of the times which has driven us together. If a new ship is now passing us, which in fact can offer our age a more positive and veracious message than that we received in our youth, then it is more than time that we inform our people about it."

He emphasized further that it was as a Lutheran and as a bishop that he felt it his duty to call such a meeting together: "Exactly as such do I belong in this meeting between scientists, humanists, and theologians, in my position as Lutheran bishop. Everything that we shall discuss during these days concerns the church, because it concerns men living today."

This was one of the most remarkable meetings of recent times. Scientists talked with integrity and intellectual humility about the limits of their methods. Words like "God" and "religion" and Paul's phrase, "We know in part," came naturally into their talks. At the same time the humanists told of how, while new intellectual currents are breaking through, they are for the most part sitting fast in the positions and methods the scientists have left behind. One of our foremost poets stood up and referred to the parable of the Prodigal Son: "If today we could have a literature which is in line with the story of the Prodigal Son, it would supply us with the courage and the strength we need in order to go further."

THE FRICTIONS in the age also found expression at the general assembly and fiftieth anniversary of the Norwegian Ministers' Association in October, when 300 of the country's pastors came together. "The nature of man"—which has been at the center

of public debate in this country during the past year—was discussed. There was an address on "The Struggle and Victory of Christ as a Theme for Preaching." Dr. Einar Molland, professor of church history, gave a broadly constructed lecture on the theological frictions of the past 50 years and the situation today.

This lecture was clearly ecumenical in its nature and underlined sharply the new theological front formations which cut across all denominations. His talk contained a perspective which completely sprung the framework of the narrow theological milieu which has held sway here. Newer American theology played a large role in this lecture, which will perhaps be a milestone for the breaking in of modern ecumenical and international thinking upon Norwegian church life. It was plain that the lecture provoked discussion.

All of Norway's bishops met in November and sent out to the nation's parishes a pastoral letter on immediate questions. The bishops explain that our church has no agency which can claim to establish what Christians shall believe about all questions and subjects. But on matters which are central in the church's faith and life it has a special duty to speak.

The bishops address themselves first to the modern tendency to "degrade man." "Here there must be a battle of opinions. Today we stand in such a struggle, perhaps a life-or-death one, but that is not in itself an unfavorable condition for a Christian church." They speak in particular of the education of children in home and school, and of the introduction of courses on human reproduction in the elementary school —an action which has provoked a very considerable debate and sometimes fights. They say, "From a Christian point of view one must heartily welcome true and sound information, in this realm also. But in accordance with that life-foundation on which we build, we must insist that these facts are not given without the necessary character-strengthening spirit. Realism in this teaching does not only mean giving biological facts of the reproductive functions, but also setting them in their place under the ethical norms in God's holy law."

In conclusion the bishops speak strongly against the decline in morality regarding payment of taxes, which they characterize as a "dangerous crisis in confidence." This cannot be conquered merely by new laws and restrictions, but only if "the inner forces of responsibility which are the decisive ones in a democratic government" are built up. This last point especially provoked strong criticism from the political newspapers, and the bishop's letter has become the subject of considerable newspaper debate.

—SVEIN HANSSEN-BAUER

We live much at the mercy of events. Some untoward incident in the morning puts a dent in our composure for the entire day. A sharp word of criticism leaves a wound which festers for hours. Our faith in the triumph of righteousness fluctuates with the reports of the news column. It is unreal to say that we can become absolutely independent of environmental changes. The more refined the person, the more sensitive he is to his surroundings. The more we love, the more points there are at which we can be wounded. Jesus was affected by his environment . . . But it is one thing to be moved by events; it is another to be mastered by them. And in the very shadow of his cross, our Lord said: "Be of good cheer; I have overcome the world."

—Ralph W. Sockman in *The Higher Happiness* (Abingdon-Cokesbury)

PEOPLE

Lutheran Chaplains

A total of 709 Lutheran pastors are serving in the military chaplaincy of the United States: 180 are now on active duty.

Of the total, 379 are army chaplains, 231 are navy chaplains, 99 are air force chaplains.

The ULCA has 86 of its 287 chaplains on active duty; the Lutheran Church—Missouri Synod, 56 of its 182; the ELC six of its 98; the ALC, 25 of its 75; the Augustana Lutheran Church, five of its 33; the UELC, one of its 12; the Lutheran Free Church, none of its 10; the Danish Lutheran Church, none of its three; and the Finnish Suomi Synod, one of its two.

Nurses Help Pastors

It's been estimated that the spiritual needs of only 20 per cent of hospital patients are cared for by clergymen and that there are an unattended 80 per cent who have no church affiliation and upon whom no pastor calls.

In view of this, members of the National Lutheran Nurses Guild, meeting in Minneapolis last month, made plans to meet more adequately the spiritual needs of all patients.

A handbook is to be prepared, suggesting ways in which nurses can help pastors who arrive to visit the sick; suggestions will also be included whereby nurses can assume some responsibility themselves when patients turn to them for spiritual aid.

Taking part in the planning were (*see cut below*)—Seated, left to right: Rosell[illegible] Berg, Fargo, N. D.; Bertn[illegible] Lund, St. Paul, Minn. (president); Carla Holtermann, New York City (executive secretary); and Dr. Osca[illegible] Hanson, advisor; standing: Mrs. Frank Reisner, Allentown, Pa.; Mrs. Alf Kraabel, Oakland, Calif.; Donna Wal[illegible] lentine, St. Paul, Minn.; Marion Anenson, Minneapolis; Grace Kuehner, Staten Island, N. Y.

Next meeting of the council of the NLNG will be held May 3-5 in Dayton, Ohio, in connection with the Lutheran Welfare Association convention there.

Senate Chaplain

When members of the South Carolina State Senate convened for sessions recently, they re-elected their

FOR THE SENATE
. . . prayer each day

chaplain who opens each day's meeting with prayer.

He is the Rev. George E. Meetze, pastor of Incarnation Church, Columbia, shown above standing at the Speaker's rostrum in front of a portrait of John C. Calhoun, well-known South Carolina legislator.

Top Honors for 1950

Nathan Brown, farm manager of the Lutheran Children's Home of the South, Salem, Virginia, has been awarded top honors in the 1950 corn-growing contest for his county with a record production of 192 bushels per acre.

According to an agronomist at Virginia Polytechnic Institute's Extension Service, this record was the highest reported throughout the country. Perhaps a future "Letter to the Editor" of THE LUTHERAN would prove otherwise. Until then, Mr. Brown has the blue ribbon and top honors for '50.

Briefly Speaking

A pre-school Willow Run (Michigan) youngster learned in his nursery class a sentence hymn: "I was glad when they said unto me, let us go into the house of the Lord." Sometime later he was attending vespers with his mother. At one point in the service the congregation was called on to read Psalm 122 responsively. Afterwards, his mother asked, "Did you hear us say the Bible verse you knew?" "Yeah," replied the young man, only the preacher didn't know it all; the people had to say the rest for him!"

A $300,000 full-length motion picture on the life and work of Martin Luther is scheduled before the cameras late this summer. To be made in Germany under National Lutheran Council sponsorship, it will be in English, German and maybe Swedish. A major actor is being sought for the title role. The picture will be the first ever made of Luther by an American group; over 20 years ago, several were produced by European interests. The world premiere is tentatively scheduled for the quinquennial assembly of the Lutheran World Federation in 1952.

When Wilbur Pancake, treasurer of Convoy (Ohio) parish, tabulated his 1950 financial statement, he discovered the congregation's just $93 short of its benevolence quota. Without encouragement or assistance, he started out right after dinner on Sunday (his only day of rest as a carpenter) to canvass his rural membership of 68 communicant members. At supper time, he was able to phone his wife, "I'll be home as soon as I get $10 more!" By 8:30 that evening, he was back home; Convoy's quota had been met for the fourth consecutive year!

Early this month, ground was broken in Garden City, Long Island (N. Y.), for three new—and identical Protestant Episcopal churches. The buildings are to be constructed on a pre-engineered plan using a standard design. Not one item of special design is to be used, said church spokesmen; even the steeples and crosses are to be prefabricated. First units of the three new missions will cost about $30,000 each; funds are loaned by the diocese with the understanding that the newly organized congregations will assume complete maintenance within a year.

NEWS IN THE CHURCHES

CALIFORNIA

New Lutheran Hospital in San Diego

The Lutheran Hospital Society of Southern California is celebrating its 30th anniversary by announcing the building of a new general hospital in San Diego. This proposed 200-bed hospital will be the third institution under the management of the Society which now owns and operates the 300-bed California Hospital in Los Angeles and the 200-bed Santa Monica Hospital.

Fritz E. Noel, president of the Society and ULCA layman, pointed out that San Diego has long been recognized as one of the neediest areas in the United States, hospital-wise. Accordingly the Society takes great satisfaction, he said, in uniting with the San Diego Hospital Association to make available this vital health service.

Ritz E. Heerman, assistant secretary and general manager of the Society, is also a prominent ULCA layman identified with th organization for 26 years.

The Association, organized several year ago, was originally sponsored by the Lu theran pastors of San Diego, later gaine support of the San Diego Council c Churches, who urged the citizens to forr the Hospital Association in order to rais funds for a hospital project. They hav succeeded to the extent of approximatel two million dollars, including one anonymou gift of $500,000.

The Lutheran Hospital Society has through its credit, made available anothe $750,000 to complete the financing of a projected 150-bed hospital. They have alsc pledged their organization to try to raise additional funds so that a 200-bed institution may be constructed.

GEORGIA-ALABAMA

Historic Church Gets Electric Lights

HISTORIC JERUSALEM CHURCH, known to many as Old Ebenezer (1734), now has elec-

WAGNER College's a cappella choir last Sunday wound up its most extensive tour in the history of the Staten Island institution: three weeks through five states and the District of Columbia

tric lights. The ancient landmark which stands on the banks of the Savannah River recently put away the lamps that had lighted the sanctuary for many generations of Salzburgers.

A BRICK VENEER educational building including six classrooms, rest rooms, and kitchen is being constructed by St. Luke's congregation, Oglethorpe, Ga. A $10,000 indebtedness is being assumed by the small congregation.

SAVANNAH LUTHERANS have been worshiping and working together. Dr. Charles B. Foelsch of New York City was the preacher at a recent week's preaching mission. Another joint undertaking is the operation of a Lutheran Servicemen's Center. In four weeks approximately 250 men from all the other states have found a comfortable club room, recreational facilities, coffee and sandwiches, and good Southern hospitality by Savannah Lutherans. The center is located in the Church of the Ascension.

Holy Trinity Church, Springfield, Ga., is watching progress on its new two-story brick parish building now under construction. Many of the members are volunteering their labor for the structure which will provide needed educational, recreational and social facilities. Pastor Roy T. Troutman says it will be completed by midsummer.

ST. JOHN'S CHURCH, Macon County, recently dedicated a new church complete with handtooled cedar chancel furnishings and stained glass windows. Pastor Charles A. Phillips of Hickory, N. C., preached the dedicatory sermon.

LUTHERANS have a strong hold on the city halls of Chatham County. Thunderbolt (Ga.) Mayor Herbert L. Wood (*St. Luke's Church*) succeeded retiring Mayor Paul E. Wilkin (*St. Luke's Church*) on Jan. 26, five days before Mayor Olin F. Fulmer (*St. Paul's Church*) was inaugurated for a second term as mayor of the city of Savannah.

AT A SPECIAL MEETING of the Church of the Redeemer, Atlanta, Jan. 17, favorable action was taken to build a new church to cost almost a half million dollars. Actual construction began 10 days later.

Ground-breaking services were held Jan.

ICHTHYOLOGIST

story of the week

DR. JOHN WYCHE, owner-operator of the Red River Fisheries at Hugo, Oklahoma, needed an ichthyologist—"a fish culturist who knows all about raising of fish, checking of water conditions, treating and harvesting of minnows."

But needing one and getting him were two different things. Fish culture in America is new, although it's practiced extensively in some European countries. A friend suggested the National Lutheran Council's Resettlement Service.

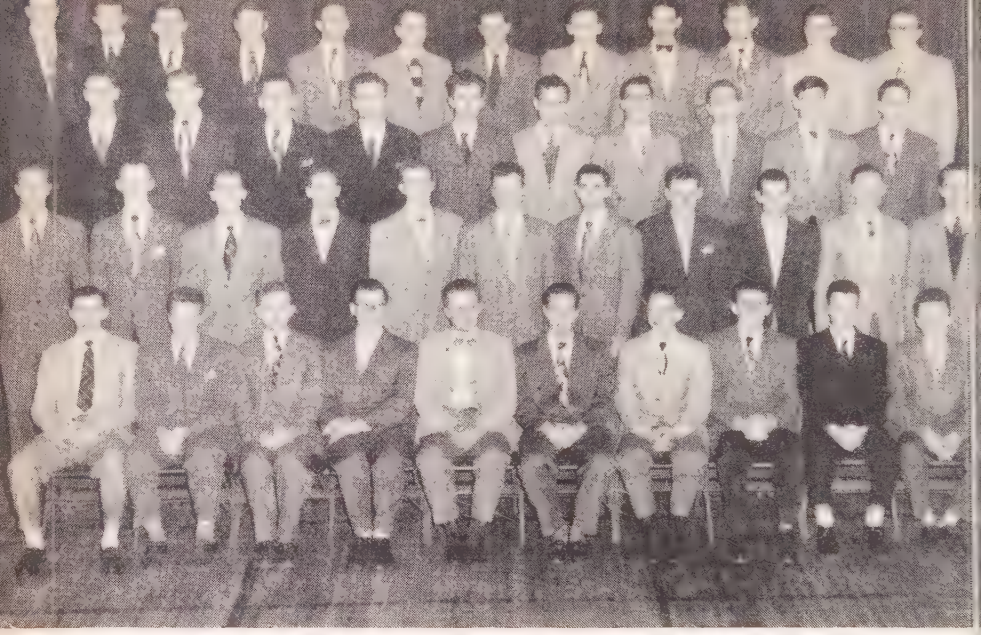
Soon, employees of the NLCRS's New York office were reading Dr. Wyche's letter: "Could you locate the right man among displaced persons still waiting in camps for assurances and clearances? If so, a good salary and nice home are waiting for him in Hugo."

After consulting a dictionary to discover the correct pronunciation, resettlement workers, used to all kinds of requests, dictated a letter to the Lutheran World Federation's office in Germany and Austria: "an ichthyologist, please!"

MIRACLE of miracles! Back came word: For months, Janis Rudbardis, 65-year-old Latvian, has been sitting in a DP camp, abandoning all hope of being resettled. At his age, he couldn't hope to go to a strange country as a common laborer; he realized his specialty was one nobody needed: he was . . . an ichthyologist!

Soon this news, a long resume of the man's experience (professor of fishery biology and pisciculture, director of scientific research, University of Latvia) and a list of published scientific works were in the Hugo, Oklahoma, mail. Dr. Wyche's air-mailed assurance for immigration of Janis Rudbardis and his wife left Hugo on the next mail plane bound for New York City.

In Hugo this month, everyone is happy; "best ichthyologist I ever met!" comments Dr. Wyche.



WAGNER COLLEGE has 63 pre-ministerial students in its student body this semester, the largest number in its history. The almost impossible job of rounding up all 63 for a picture was attempted by Publicity Director Alfred Krahmer, who managed to corral 43 of the men for this photograph

28. Dr. John L. Yost, president of Southern Seminary, was main speaker.

The new church is of modern Gothic, designed by Architect Harold Wagoner, of Philadelphia, Pa., will seat 600, and is the second unit in a long-range building program. An educational building connecting the new church and the present chapel will be built later.

During the past five years, Redeemer Church has enjoyed a spectacular growth in numbers and finances. With more than 1,000 new members received in this period, the membership doubled. The annual budget jumped from $35,000 to $123,000. Pastor is the Rev. J. R. Brokhoff.

JOHN L. YOST, JR.

INDIANA

"Neither Wind, nor Rain, nor Fire"

FOR THE SECOND TIME in less than four years, Zion Church, just outside Elkhart, has been destroyed. The first time—November 1947—wind was the cause. A terrific storm literally blew the church apart. The small (75) congregation, nearly overwhelmed, nevertheless voted to rebuild.

After slightly better than three years of hard work, during which time members gave of their time so that they could have a nice new sanctuary without a burdensome debt, fire of undetermined origin swept through the nearly completed structure in the early morning hours of Jan. 28. The congregation had been worshiping in the basement until new pews ordered months ago would arrive. Now, only a shell of the church remains.

Pastor Paul L. Schmiedel reports "even while the flames were eating away and townsfolk were watching the blazing church, plans were beginning to develop for a 'new church.' No 'whys' are being asked; no complaints are heard."

Approximately $40,000 had been put into materials and labor for the building which burned. Total fire insurance was only $18,000.

GROUND WAS BROKEN last month (Jan. 7)

for the new $300,000 St. Paul's Church, Richmond, to have a seating capacity of 500. The new church, it is hoped, will be completed in time for the centennial celebration of the congregation next year.

ROBERT H. HEINE

NEW JERSEY

Synod Ordains Its First Pastor

CAMDEN—Ordination services for the Rev. Donald B. Beal of Trenton on Jan. 23 (*see* THE LUTHERAN, *Feb. 7*) was the first official act of this nature in the brief history of the Evangelical Lutheran Synod of New Jersey. The candidate for the ministry was ordained by Synod President Edwin H. Knudten at a special service held at Grace Church, Trenton. Others participating in this historic synodical event included Pastors C. Donald Heft, Paul T. Warfield, and Carl Nagele. Pastor Beal has accepted a call to serve Advent Church, Cliffside Park.

The $30,000 legacy bequeathed to Holy Trinity Church, Camden, by a former Sunday school teacher, Mrs. Ethel Rittenhouse, will enable the congregation to expand its worship and teaching facilities soon.

WAGNER COLLEGE CHOIR sang in Our Saviour Church, Haddonfield, Feb. 8, and Trinity Church, Trenton, Feb. 9, the first appearances of this Lutheran choir of 47 voices in this area. The Trenton concert was sponsored by the Lutheran churches of the city.

MEMBERS of Our Saviour Church, Trenton, dedicated a new seven-room parsonage for Pastor Frederick Fairclough recently. Value of the building: $21,000.

PRESENTING their pastor with a new 1950 car was the way members of St. Paul's Church, Mt. Holly, surprised Pastor J. Donald Schupp and his family recently. A cash purse also accompanied the gift.

ARCHITECT'S PLANS for construction of a $145,000 parish unit has been submitted to St. Paul's congregation, Mt. Holly. The construction of a $75,000 church will be the first step in the development program.

THE SOUTHERN CONFERENCE Pre-Lenten

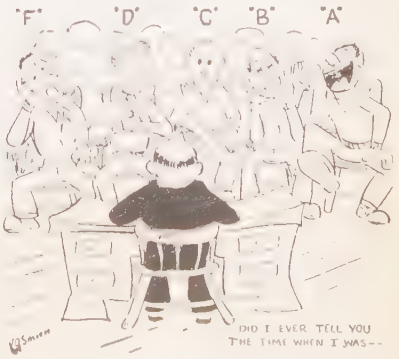
CAMPUS

WITTENBERG'S board of directors has authorized its building and grounds committee to proceed with plans for three additional buildings. Reason, according to the campus TORCH: "because dollars given to the college for building purposes are losing value every day." By the end of 1951, the board expects to have over a million dollars for building; $500,000 came through CHEY.

CENTRAL Seminary's board of directors decided at a special meeting late last month to ask architects to prepare plans for a building (or buildings) to provide facilities for a chapel, library, classrooms and offices. Despite high costs of current building programs, the board felt that to delay building would be even more costly. CHEY funds will help, but additional funds will be needed.

SEMINARY students from all over the United States have been invited to attend the second annual seminar on "The Church and Government" March 19-21 under sponsorship of the Division of Public Relations of the National Lutheran Council and the Department of Public Relations of the Lutheran Church—Missouri Synod. The seminar will provide students with firsthand experience of the functioning of the federal government, clarifying conceptions of the role of government in relation to the church.

COLLEGE MARKING SYSTEM



Wittenberg TORCH

Campus Church Burns Mortgage

Robert T. Horn, treasurer of the Lutheran Association, Ithaca, N. Y., burns the mortgage ($8,500) for the parsonage during the annual congregational meeting last month. Watching, left to right, are Robert W. Storandt, associate director of admissions for Cornell University, the Rev. John H. Sardeson, Mr. Horn, and Albert Mehring, Cornell senior and president of the church council.

Retreat for pastors and laymen was held in St. Paul's Church, Collingswood, Feb. 6.

MEMBERS OF Holy Trinity Church, Camden, celebrated the 20th anniversary of the pastorate of the Rev. Christian Hansen, with a banquet and a gift of a television set.

A 400 per cent increase in the church school enrollment during the past two years has been reported by Pastor Frank Adler of St. John's Church, Ocean City. An addition to the church will be completed before summer.

TWENTY-FIFTH ANNIVERSARY services of St. Mark's Church, Oaklyn, were held Jan. 28 with the Rev. Paul T. Warfield as speaker.

SYNOD PRESIDENT KNUDTEN assisted Pastor E. C. Crouthamel in dedicating chancel furnishings for Holy Nativity Church, Wenonah, Jan. 16.

CONGREGATIONAL ACTION at Grace Church, Camden, means completion of a second story of their church building as soon as materials are available.

SYNOD-WIDE Church Workers' Conference is scheduled April 7 from 2 to 7 P.M. at Trinity Church, Trenton.

CONFIRMATION RALLY for the Camden area is to be at Bethany Church, Palmyra, March 18, with an address by the Rev. Thomas Lott, Runnemede.

A TEACHER-PARENT CLINIC will be held May 16 and 17 at 8 P.M. at Our Saviour Church, Haddonfield, one of five sponsored in synod by the Parish and Church School Board under direction of Pastor Marcus F. Otterbein.

New Jersey Synod's oldest rural congregation, Emmanuel, Friesburg, has pledged itself to raise $1,000 toward construction of the Phebe Hospital in Liberia. Confirmed membership of this church is 218.

DATES for Lutheran Youth Camp at Sweetwater have been set by the board of directors: July 8-14 (12-14 years), July 15-21 (15-17 years). First camp will be directed by the Rev. Wilbur Laudenslager, second camp by the Rev. Eugene Umberger.

RALPH I. SHOCKEY

NEW YORK

School Children Attend Lenten Service

LONG ISLAND—Pastor Eugene Strebel, of Christ Church, Freeport, reports innovations in his congregation's schedule of Lenten services. First step was a children's service at 9:00 A.M. on Ash Wednesday, with the children being kept out of school to attend the service and the church providing buses to take them to school at the conclusion of the service. Pastor Strebel notified the school authorities beforehand of what was being done, and each child was given a mimeographed form certifying his attendance at church. The school officials have commended the church for its actions.

Further developments in the program include a "Quiet Service" at 10:30 every Wednesday morning during Lent, in addition to the evening midweek service. It is expected that these "Quiet Services" will utilize every form of service provided in the Common Service Book. No organ accompaniment is used; the entire service is said rather than sung.

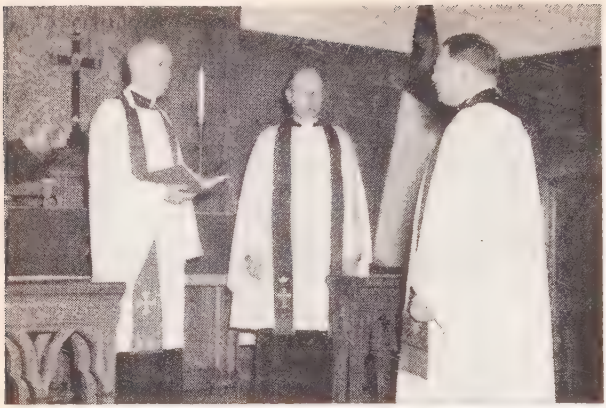
ST. DAVID'S CHURCH, Massapequa Park, was formally organized at a special service held on Jan. 28, after the field had been developed by Pastor Robert Ayers. Synodical Home Missions Superintendent Eugene Kreider was in charge of the service, and Pastor King presented the new congregation with a parish register, a gift from the Long Island Conference.

The annual parochial report from Good Shepherd Church in Roosevelt reveals phenomenal growth in the life of this young congregation. In 18 months it more than doubled its confirmed and baptized membership, almost tripled its communing membership. Financial receipts grew from $6,000 in 1949 to $13,000 in 1950. On a benevolence quota of $705, the congregation paid almost $2,000; it quadrupled its CHEY quota, far surpassed its Lutheran World Action goal. In addition an organ for the chapel was purchased, the Building Fund increased by $1,000. Pastor Charles D. Trexler, Jr., describes the congregation as "a wonderful group."

PROGRESS is noted in Epiphany Church, Hempstead. Under the leadership of Pastor Herbert Gibney, church attendances have grown to the point where it has become necessary to hold two services every Sunday morning.

CHRIST CHURCH, Freeport, was the scene

LENOIR RHYNE College's double octette presented music for the January 28 CBS "Church of the Air" program when their President Voigt R. Cromer addressed a nationwide audience on "The Supreme Discovery." Program originated in the studios of WBT, Charlotte, North Carolina



The Rev. Robert M. Lamparter (right) is shown being installed as pastor of Holy Trinity Church, Kingston, Pa., by Ministerium President Emil E. Fischer as the Rev. William O. Moyer assists

of a dual ceremony on Jan. 21. Pastor David Jaxheimer, former pastor of Christ Church, was inducted into his office as assistant to the president of synod by Dr. Knubel (*see cut, page 47*). At the same service, Pastor Eugene Strebel was installed as pastor of Christ Church by Conference President C. Leighton King.

PASTOR THOMAS B. KLINE has accepted a call to Christ Church, Flushing, and will assume his duties there on March 1.

RICHARD H. WEISKOTTEN

IN CALIFORNIA....

Berkeley—Oakland

A Growing Church
Invites You Sundays
11:00—7:30

Ross H. Hidy, Pastor

St. Michael's Lutheran Church
Alcatraz and Benvenue Avenues
(near U. of California campus)

In St. Louis
A WARM WELCOME AWAITS YOU
at
St. MARK'S
ENGLISH LUTHERAN CHURCH
6337 CLAYTON ROAD
(Just west of Forest Park)
MARVIN F. SIELKEN, Pastor
Sunday School ..... 9:30 A. M.
Worship Service ..... 10:45 A. M.

OHIO

Horn Gives Knubel-Miller Lectures

TOLEDO—The Knubel-Miller Lectures given by Dr. Edward T. Horn in Augsburg Church last month were attended by pastors from the United Lutheran Church, the American Lutheran Church and by some of the Synodical Conference. Over 100 were present for some or all lectures. From expressions heard all were highly pleased.

THE REV. DONALD FAUBLE, for two years pastor of St. Paul's Church, Paulding, closed his pastorate there Jan. 28, to accept a call to St. John's Church, Knoxville, Tenn., as assistant to Dr. Rudolph Schulz.

THE REV. PAUL LOTTICH, synod director for CHEY, accepted a call to become pastor of Reformation Church, Toledo, assumed his duties Feb. 7. The congregation is planning to purchase a parsonage.

The Lenten Retreat for Western Conference was held at Malinta Feb. 5 with the Rev. A. Howard Weeg, Glenwood Church, as preacher.

THE LUTHERAN MISSION and Church Extension Society of Toledo held its annual meeting Jan. 26 with reports showing the largest growth in a number of years. It has assisted a number of local congregations with loans. The Rev. E. G. Berger was elected president; the Rev. J. A. Updegraph, vice president; Layman L. W. Cox, secretary; and Dr. F. E. Strobel, treasurer.

THE 10 PER CENT increase campaign for Augsburg Sunday school started off with a superintendents' and workers' banquet on Jan. 19. Over 300 were present. The effort will continue through Easter.

F. E. STROBEL

PENNSYLVANIA

Lewistown Area Laymen Hold Rally

WILLIAMSPORT—The churches of the Lewistown area, composed of Mifflin, Juniata, and part of Snyder County, held a laymen's dinner and fellowship meeting recently in Reedsville Church. Paul E. Fetterolf, layman of St. John's Church, Lewistown, was principal speaker. Mr. Fetterolf, a delegate to the Des Moines ULCA convention, illustrated his address with moving pictures of scenes and dramatic moments of the convention. Over 100 pastors and laymen attended this first of a series of laymen's meetings.

THE REV. CLARENCE E. ARNOLD, pastor of St. Peter's Church, Bellefonte, has announced his retirement from the ministry, effective June 1.

New Vandalia Parsonage

This new $18,000 parsonage was recently completed for St. James' Church, Vandalia, Ill., at an actual cost of only $13,000. Savings were effected through volunteer labor and use of materials from the old parsonage

THE REV. JAMES G. SHANNON of Hamilton Charge has been elected pastor of the Middleburg Parish, effective March 4.

Lewistown District will hold its annual meeting on April 16 in Reedsville Church. The Rev. George E. Whetstone, assistant to the president of synod, and the Rev. Francis E. Reinberger, synodical director of Lutheran World Action, will speak.

THE PRE-LENTEN RETREAT of Susquehanna Conference was held Feb. 6 in Christ Church, Lewisburg.

A CORNERSTONE-LAYING SERVICE for the new Evangelical Lutheran Church of Montgomery was held recently. The total cost of the church is estimated at $100,000. Pastor John Knaul and George R. Barlett, lay president of council, participated in the service.

MEMBERS OF Hartleton Church recently dedicated a new memorial organ.

THE REV. ROY A. GUTSHALL has begun his duties as pastor of the Penn's Valley Charge.

PAUL W. DE LAUTER

5 GREAT LENTEN SUNDAY NIGHTS
Feb. 18 to Mar. 18
TOWN HALL
Broad and Race
Philadelphia
In The Very Heart of America's Cradle of Liberty
Getting out into the Highways and Byways seeking the souls of men for Christ and His Church.
Please petition God for us
Dr. Ross Stover, Director

ST. PAUL'S
LUTHERAN CHURCH
DENVER, COLO.
E. W. Harner, D.D., Pastor
SUNDAY SERVICE, 11:00 A.M.
16th AVENUE at Grant Street
One block north of the State Capitol

MIAMI BEACH, FLORIDA
United Lutheran Church of the Epiphany
1333 Dade Boulevard
Services: 11:00 A. M.
Luther A. Thomas, Pastor
Welcome to our GROWING MISSION in Miami Beach

SOUTH CAROLINA

Baptists Define "Home Missions"

WHAT IS HOME MISSIONS? A good answer has been made by Baptists in Columbia. On Jan. 21 a special service for groundbreaking for a newly organized Baptist church was held in a small development just outside of Columbia. This new congregation is being sponsored by the Shandon Baptist Church in Columbia (just one congregation). In getting the work started the sponsoring church gave $3,000 to the new congregation, and in addition mortgaged their own new $32,000 parsonage for $20,000 in order to borrow money to erect a new chapel for the mission congregation.

FIVE SYNOD-WIDE Leadership Training schools were held in synod during January: in Leesville, Laurens, Orangeburg, Columbia, and Charleston. Total enrollment for the five schools was 717; credit cards, 272. The schools were sponsored by the Synodical Parish Education Committee in co-operation with the Conference Committees.

Synod's Children of the Church program boasts 102 groups. Total offerings last year by the children amounted to $2,870.37.

HOLY TRINITY CHURCH, Anderson, has an additional lot, which will add much to room for expansion.

THE COMMITTEE ON CHURCH ART gave a visual report at the recent meeting of synod. The Rev. Wm. B. Schaeffer, of Greenville, chairman of the committee, had secured pictures of churches, educational buildings, and had them arranged in an attractive display. The home mission board presented a short moving picture showing the dedication of Atonement Church, Laurens.

THE REV. C. E. SEASTRUNK has been installed as pastor of Mt. Hermon Church, West Columbia, by Dr. Karl W. Kinard, president of synod. Pastor Seastrunk came from St. Luke's Church, Prosperity.

THE REV. G. B. CORLEY accepted a call to Trinity Church, Georgetown and Kingstree, was installed Dec. 31 by the president of synod. Trinity Church recently purchased a new parsonage.

THE REV. J. S. WESSINGER was installed

Away Down South
In the Heart of Miami

Holy Trinity
Lutheran Church

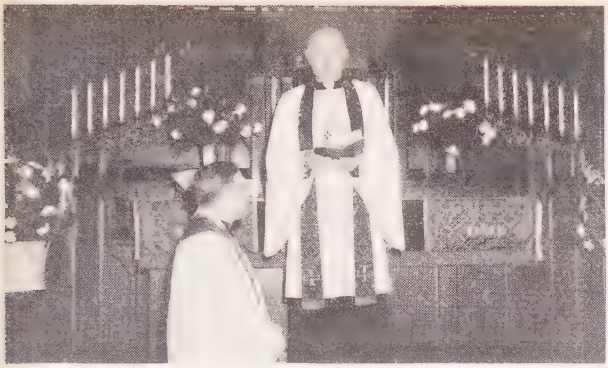
200 S. W. Eighth Avenue, Miami, Florida
CHARLES J. HARRIS, Pastor
The Service 11:00 A.M.
" . . . *where sin and pain find healing*"

SCAMMELL'S
VITRIFIED HOTEL CHINA
Selected factory rejects
500 piece dinner set $75.00
100 dinner plates, 100 salad plates, 100 dessert plates, 100 cups 100 saucers. 5 piece sample place setting sent on request for 75c.
Werner Koetter
Wychoff Rd., Eatontown, N. J.

Central Lutheran Theological Seminary
Successor to Western Theological Seminary
The growing seminary in the midwest
Central offers a standard three year course under an experienced faculty leading to the B.D. degree
Write for complete information
E. Bryan Keisler, President
Fremont, Nebraska

Year-end Dedication

The last day of 1950 was a happy one for members of Prince of Peace Church, St. Louis Park, Minn., for it was dedication day of their remodeled building. An assembly room now existed where once had been living and dining rooms, library and pantry. The large front porch was enclosed. The second floor and basement provided seven classrooms. An organ was dedicated in mid-January, gift of a member



New York Synod President Frederick R. Knubel is shown installing the Rev. David G. Jaxhimer, former pastor of Christ Church, Freeport, Long Island, as assistant to the president of the synod last month

pastor of Mt. Tabor-Mt. Pilgrim parish, Little Mountain, Jan. 14.

THE REV. HEYWARD EPTING, St. John's Church, Charleston, was elected president of Charleston City Ministers' Association.

THE REV. PAUL E. MONROE, JR., Redeemer Church, Newberry, is president of the Newberry Ministers' Association for 1951.

On Dec. 18 Dr. W. H. Greever, former ULCA secretary, celebrated his 80th birthday. On the same date Dr. H. A. McCullough, pastor emeritus of St. Paul's, Columbia, celebrated his 85th birthday. In commenting upon both having the same date, Dr. Greever said, "We both have the same birthday, but he (Dr. McCullough) had it first." Dr. P. E. Monroe, president emeritus of Lenoir Rhyne College, also has the same birthday. For a number of years these three celebrated birthdays together.

DR. MCCULLOUGH preached at St. Paul's Church, Columbia, on Feb. 4, and Dr. W. H. Greever on Feb. 11.

DR. L. BOYD HAMM left Jan. 30 for Hagerstown, Md., where he began his duties as pastor of St. John's Church Feb. 1.

CHRIS A. KAUFMANN, assistant to the president, represented Newberry College at the annual convention of the National Lutheran Educational Conference at Atlantic City last month. WYNNE C. BOLIEK

WARTBURG SYNOD

Pastor's Widow Receives New Home

MEMBERS and friends of Peace Church, Steeleville, Ill., after donating most of the time and labor themselves, have turned over a new bungalow-type home for Mrs. Walter Kaitschuk and her children. The late Pastor Kaitschuk was pastor of the congregation.

MEMBERS of St. Paul's Church, Medford, Wis., have already contributed over $1,000 on their congregation's CHEY quota.

The Rev. Garland Baer, formerly of English Church, Iowa Falls, Iowa, has been installed as pastor of Martin Luther (mission) Church in Northwest side Chicago.

MEMBERS of the synodical committee on rural parishes—Pastors Malin, Zerhusen and

Roanoke College
SALEM, VIRGINIA
A Superior Christian College
of Liberal Arts and Sciences
H. Sherman Oberly, M.A., Ph.D., Litt.D.
President
Charles J. Smith, M.A., D.D., LL.D.
Provost

Taking advantage of Ohio's coldest and snowiest winter, Wittenberg Co-eds Mary Lou Rutz, of Detroit, Mich., and Jenny Lynn, of Warren, Ohio, find the Springfield campus just the thing for skiing. Over 30 inches of snow fell recently

Urlaub—attended a Rural Church Institute in Columbus, Mo., recently. Sessions were held on the University of Missouri campus.

THE NEW PARSONAGE for St. John's Church, Bremen, Illinois, has been renovated and dedicated, at a cost of $12,000. The Rev. Hans Wagner, current supply pastor while serving St. John's Church, Post Oak, Ill., assumes the pastorate April 1.

THE REV. H. J. TROJAN has resigned as pastor of Honterus Church, Gary, Ind., to enter the field of radio and television.

ARNOLD H. KAITSCHUK

CAMP DIRECTOR WANTED

The Lutheran Boys' Work Foundation, Inc.

(Sponsors of Camp Trexler)

Contact

Rev. Edward B. Buller
7 Hunt Avenue
Pearl River, N. Y.

HELP WANTED

HOUSEMOTHER for boys and girls 5 to 16. H.S. education. Age 25-45. $90 per month and maintenance. Good references. Nachusa Lutheran Home for Children, Nachusa, Illinois.

FOR SALE

Stone veneer cottage, Paradise Falls, Pocono Mts. Six rooms, tile bath, porches, stone terraces, furnace. Clifford E. Hays, 6118 Columbia Avenue, Philadelphia 31, Pa.

DECEASED

Mrs. Paul J. Dundore

Mrs. Mary Catherine Karsnitz Dundore, wife of the Rev. Paul J. Dundore, pastor of the Amityville parish in Berks County, Pa., died Dec. 24. She was 53.

Born in Myerstown, Pa., March 1, 1897, she was educated at Albright College in Reading, Pa., and was married to Pastor Dundore in 1926.

Surviving are her husband; a daughter, Mrs. George W. Motter, Taneytown, Md.; a son, Alvin P. Dundore, Oley, Pa.; and a brother, George S. Karsnitz, Myerstown, Pa.

The funeral service was conducted in Friedens Church, Oley, Pa., Dec. 28 by Ministerium of Pennsylvania President Emil E. Fischer assisted by Pastors L. E. Fetter and M. K. Trexler. Interment was in Friedens cemetery.

Miss Lydia Strempfer

Miss Lydia Strempfer, home visitor for the Denver (Colo.) Bureau of Public Welfare for 18 years, died Jan. 8. She was 75.

Born in Ontario, Canada, she attended Lankenau School and the Philadelphia Motherhouse where she was consecrated a

deaconess in 1900. Due to ill health, she was compelled to go to Colorado, where she was active in the work of her church and synod.

Surviving are her mother and a sister, Mrs. Hildegard Sweet, both of Denver, Colo., and a brother, Dr. Reinhold Strempfer, of Bladenburg, Ohio.

The funeral service was conducted Jan. 11 in Messiah Church, Denver, by Rocky Mountain Synod President Lyle C. Burns assisted by Pastor Oliver F. Weaver. Interment was in Denver's Crown Hill cemetery.

Mrs. Mosheim S. Waters

Mrs. Ella Brittain Waters, widow of the late Rev. Mosheim S. Waters, former pastor of Grace Church, Newark, N. J., died Jan. 21. She was 84.

Born in Allegheny, Pa., she was a former president of the Women's Missionary Society of New Jersey Conference (New York Synod) and was active in WCTU and the United Council of Church Women.

Surviving are a daughter, Mrs. Douglas MacDonald, Morris Plains, N. J.; three sisters, two grandchildren and two great-grandchildren.

The funeral service was conducted Jan. 25 in Newark by the Rev. Matthias Waltz. Burial was in Newark.

CHANGES OF PASTORATE

CENTRAL PENNSYLVANIA SYNOD

BAILY, HOWARD O. From Christ Church, Baltimore, Md., assistant pastor. To Trinity Church, Fort Washington, Pa. Madison Ave.

DONAT, JOSEPH K. From Summerhill parish, Pa. To Shanksville parish, Shanksville, Pa.

STERNAT, ROBERT H. From Moxham Church, Johnstown, Pa., associate pastor. To Upper Bermudian parish, Pa. Address: Biglerville.

MARYLAND

FORCEY, ROSS. From St. Stephen's Church, Baltimore, Md. To Wheaton-Kensington area, Md., mission developer. 11810 Huggins Dr., Silver Spring, Md.

HAMM, L. BOYD. From St. Paul's Church, Columbia, S. C. To St. John's Church, Hagerstown, Md. 924 Oak Hill Ave.

STUEMPFLE, HERMAN, JR. From St. Matthew's Church, York, Pa. To Church of Our Saviour, Baltimore, Md. 4109 Ridgewood Ave.

MINISTERIUM OF PENNSYLVANIA

LAMPARTER, ROBERT M. From St. John's Church, South Pottstown, Pa. To Holy Trinity Church, Kingston, Pa. 15 Church St.

NEW JERSEY

MORTEN, WALTER R., JR. From Zion Church, Long Valley, N. J. To St. Mark's Church, Hackensack, N. J. 9 Hudson St.

POSSELT, ARTHUR G. From St. Paul's Church, Middletown, Conn. To St. Matthew's Church, Jersey City, N. J. 222 Grant Ave.

NORTHWEST SYNOD

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IN CONCLUSION . . . . . .

IF YOUR HOUSE is on fire you must try to keep calm. That's the first thing. The second thing is to figure the best way of getting out of the house safely.

In most of our affairs there are these two things—(1) what we might call our spiritual condition, our peace of mind, and (2) our practical plan of action. We can't make good plans or act decisively to put a plan into effect if we are too jittery to think straight. But it won't be much good merely to keep cool if we are going to sit down and do nothing.

Some readers of these "Conclusions" have had difficulty in making sense out of two types of statements I have made recently. (It's painful to a journalist to go back over things he has written previously and try to explain what they mean. One always hopes every statement will be entirely self-explanatory and convincing!)

In commenting on the world situation I wrote in the Dec. 13 LUTHERAN, "We shall be entitled to no victory nor any peace except to the extent of the rebirth which God can give us through penitence and faith." And in the Jan. 3 "Conclusion" I wrote that the United Nations "seems to me the only practical hope for the end of war."

THOSE TWO STATEMENTS fit together in my mind. We must be sure that this is God's world. Nothing good can be achieved except as God gives us childlike readiness to do his will. There is great consolation in this. For if God is the Director of the whole drama, nothing really terrible can ever happen to us.

If we trust our Father in perfect simplicity, we shall come out all right, even if our homes are destroyed and we lose our own lives. God's plans for us are not limited to the small dimensions of this earth and the brief hours we live here.

Without such quiet confidence in God, nothing we can do will be done well. And with this confidence, we need never be hysterical or become cowards or decide only to take care of ourselves, regardless of what happens to others. If you want some examples of men who stand serene in such God-given confidence, think of Lajos Ordass in Hungary or Bishop Otto Dibelius in Berlin.

BUT MERELY TO RELAX idly in our sense of God's presence is the worst sort of betrayal. He expects us to act. He has things he wants done in this world, and we are his people to do them.

We must seek to secure just and enduring peace on earth. Perhaps we shall fail again and again. Perhaps men will never succeed. But even if we knew our effort were hopeless, we would still be obliged to make the effort. We can't pray "thy kingdom come on earth" as though it were a mere pious phrase.

What are the best practical means of securing peace on earth? That's our problem. God expects us to work at it. We are all twisted up in the iniquities and frailties of our human nature, and stumble along in our work like men groping their way through a terrible tunnel. We must never forget that in God's open air above, the sun is shining and the grass is green. But we won't get out there by lying down in the tunnel and refusing to struggle onward.

Building a world society of nations to put an end to war is part of our assignment as Christians. We may succeed. We may fail. But we must try.

—ELSON RUFF

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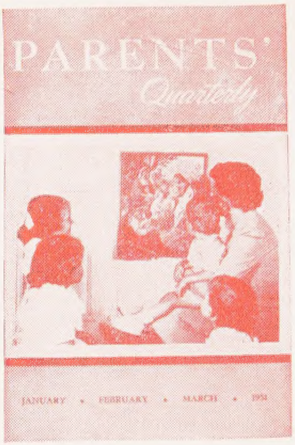

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